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UNITED BRETHREN'S

MISSIONARY INTELLIGENCER,

AND

RELIGIOUS MISCELLANY.

CONTAINING THE MOST RECENT ACCOUNTS RELATING TO THE UNITED BRETHREN'S MISSIONS AMONG THE HEATHEN; WITH OTHER INTERESTING COMMUNICATIONS FROM THE RECORDS OF THAT CHURCH.

No. 4. FOURTH QUARTER, 1849. Vol. X

[TRANSLATED FOR THE INTELLIGENCER.]

SWITZERLAND.

There have been kindly handed to us, the proceedings of the MINISTERS' CONFERENCE, convened, during the sitting of the Synod, last summer, at Herrnhut. Among the communications received, from the brethren not able to attend, we find copious letters from various parts of Europe; from these we prepared for our Journal, a part of one from Basle, signed by twenty servants of the Redeemer, actively engaged either in Basle or its neighborhood. In doing so we were governed by the impression that this part, perhaps more than any other, contained information tending to interest and edify. From it we learn of the tottering state of things in Switzerland; of the Gospel ministers' trials; of the Christian's hope in the Master's battlefield; of the position of the Brethren's Church; of encouragements to remain steadfast in the work of the Lord, &c. We commend it to our readers, trusting at the same time, that none will suffer himself to be lulled into a peaceful slumber by what is said of the Brethren's Church. It has been very aptly remarked that we are but too fond of dreaming of the excellencies of others, and the glorious deeds of our fathers; of the zeal of a Zinzendorf, the earnestness of a Spangenberg, the faith of a Dober, the selfdenial of a Stach, &c., without, *ourselves*, 'striving for the mastery,' "or emulating to excel." Should we not oft remind ourselves that it is not the "knowing"

of what was, or what is elsewhere, or the having of excellent examples before us, or the encomiums of others, that will save us? Yes, let us beware, these are but dust in the hands of him that goeth about as an angel of light, to blind those he is about to ensnare. It is not the knowing, but the *doing*, says Christ, that makes truly happy.

"Do you inquire, beloved brethren, what, in the times in which we now live, is the Christian's, and especially the Gospel minister's peculiar position, and duty, we are led to consider two essential and main points, that may be summed up in as many words; namely, *renounce*, and, *holdfast*. To renounce, the ministering servant of Christ, whose kingdom is not of the world, has, in the first place, and above all things, *all* mingling in the political doings of the times. Is nevertheless, the ambassador of Christ, in his present position, led to deviate from the usual course of his duties, in advising in temporal or political affairs, without a special and higher calling, he thereby enters upon a ground, that even the faithful servant will not tread without suffering a spiritual decline. Very applicable here, is the advice of Zinzendorf, in that well known hymn to the servants of Christ.

Nun haltet euch aus dem heraus,
Was Christi Ehre schaendet,
Der Feind bemueht sich ueberaus,
Damit er's also wendet,
Dass wer's mit Christo redlich meint,
Um Uebelthat zu leiden scheint.*

The minister of the Gospel has further, in these times, to renounce all rest and comfort; but above all things, every false trust in earthly possessions; for the days have come again, to which, in a special manner, the words of St. Paul, may be applied; "For this, I say, brethren, the time is short: it remaineth that both they that have wives be as though they had none. And they that weep as though they wept not; and they that rejoice as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it; for the fashion of this world passeth away. 1 Cor. 7. 29—31. Yes these are times in which the charge to the apostles, by Christ the

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[*] Being unable to give the true sense of this and a following verse in a translation, we present the original for those that understand the German, and for our entirely English readers we have the following faint version:

Avoid whate'er discredit brings
Upon the Savior's name —
The foe employs full many things
On saints to cast a blame,
That who to Christ is always true
Shall seem to suffer stripes undue.

Redeemer himself, is verified; "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Luke 14. 33. But the servant of Christ, must now, sit lose, not only to personal matters, but be ever ready to renounce for the church, all old cherished customs, peculiar privileges, external arrangements, rules, regulations &c.

Lowering clouds are breaking over us; it will therefore not seem strange, that the revolutions now taking place, are not a work of time, *gradually*, making old things new, but that, as by a mighty avalanche all things present are swept away, thus making room to rear up the temple of God, on an entirely new foundation. In this work of breaking off and tearing down, the Lord employs, however, not His servants and children. These perhaps, in their biased attachments and misguided zeal, would endeavor to preserve that which in the unerring counsel of the Lord, must be destroyed, that He may "of lively stones, build up a spiritual house." 1 Pet. 25.

No, He has chosen those that are worthless, such as could not be employed in rebuilding, who nevertheless are unequalled in the work of destruction. We see the work of centuries, falling, as it were, in a moment, beneath the destroyers' hands, yet we durst not be perplexed, for the Lord overruleth all; it is He who worketh through these base instruments; "they could have no power to do such a work, except it were given them from above." Jno. 19. 11. Would He, the All-wise Builder, suffer the smallest thing to be destroyed that might be of service in rebuilding that temple which He in his inscrutable wisdom has determined upon? Do, therefore, all secular supports yield, that princes and powers hitherto, afforded; does that band which united church and state, burst asunder; do we lose our respect, our influence, our, through the government secured appointments and priviliges; do all these vanish, we still, with a glance on high to the invisible head of the church militant, can confidently and unhesitatingly exclaim; "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Job 1. 21.

Yes, do the billows of the ocean of life, roll and rage with violence and the mountains fall with their impetuosity, nevertheless, the people of the City of God remain joyful, for "there is a river, the streams whereof make glad the city of God; He is in their midst; She shall not be moved. The heathen rage, the kingdom is moved, but the Lord of hosts is with us; the God of Jacob is our refuge." Ps. 46. 4—7.

But is it, in the present convulsive state of the Church, the duty of every true servant of Christ, to resign and renounce, both for himself and for the Church of his choice, whatever is perishable and whatever is liable to be lost in the vicissitudes of the times; so on the other hand, it becomes equally his duty the more resolutely to *hold-fast* to whatever characterizes the discipleship

of Christ, and a true Church of the Saviour of men. By this we understand, indispensibly, and above all else, the preaching of the true word, and the use of the sacraments as instituted by our blessed Redeemer. We have then, in times, when these fundamental principles of the Christian Church are so forcibly shaken, to hold-fast, according to the example of the primitive Churches — to the apostolical doctrines and the breaking of bread, that is, to the preaching and testifying of the salvation wrought out for us on Calvary's mount, as offered to us in the Gospels and sealed through the sacraments. If faint hearted in this part of our duty now, how shall we hope to stand in the last days, before the judgment seat of Christ? We would be unworthy of the words of the Redeemer to the church of Philadelphia —" Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth." Rev. 3. 10.

But as to the preaching & to the administering of the sacraments sothe present time requires us to hold-fast also to a *Christian-Union*; and as we live in days that may emphatically be called days of *Schisms and Offences*, in which men differ, and form sects, and parties, and divisions, on the main and essential doctrine of the cross, so it becomes us. the more closely, and resolutely to unite ourselves, who still hold to the simple preaching of the Cross — of Christ and him crucified. It is a time in which the sheaves are bound for the great day of harvesting, and as on the one hand, Pilate and Herodias become friends and unite with the populace and the heathen against Christ; so on the other hand, His scattered sheep are brought together into one fold, and no more the voice is heard of one, I am of Paul; of another, I am of Apollos, or of Cephas, or of Christ, but all become one through Christ Jesus.

In consideration of the things to which it becomes us to hold-fast, we cannot forget one chief and primary duty, in which, in seasons like the present, the Christian, and especially the Gospel minister, needs to exercise himself daily. We mean prayer. If ever one season, more than another, ought to be a season of prayer, certainly the present is such a one.

It was formerly customary with us, particularly in our country-congregations, that as the evening set in the church bells were rung. The tones were recognized as a call to prayer, and with the first sounds all gathered together to unite hearts and voices in prayer, thanks and praises; the assembled family circle, as well as the laborer in his work shop, and the hireling in the field, would all leave their work and at once retire to the place of meeting, and there with heads uncovered and folded hands let their united voices rise in the prayer; "Lord, abide with us, for it is towards evening and the day is far spent." Lk. 24, 29. Such a time of prayer has come for us. The sun has far declined; the tones have sounded; and though we cannot tell the precise hour

of the dawn, so much is evident; the evening hour has set in, the day is far spent. O that the signs of the times might but be to us a call that should produce not only, a fleeting, transient thought to do more than hitherto, but a determined resolution to pray without ceasing, until we have the assurance that the Lord has granted us the gifts we asked for.

Finally yet, we, as disciples of Christ, have, in these days of apostacy to hold fast, lastly, to the *Confession of our faith*, which justly we say, must be a free, unreserved, and unrestricted Confession of the Redeemer before *all men*. We say *lastly*, because, this too, is that, to which the disciple of Christ has to hold fast, with an unshaken resolution unto the end, even unto death. Yes, the time has come in which many count the preaching of the cross — foolishness, and will not endure sound doctrine: but after their own lusts, heap to themselves teachers, having itching ears; 2. Tim. 4, 3., but we, beloved brethren, are determined to know nothing save Jesus Christ and him crucified. Let the worldling scorn, the unbeliever mock, and the half-Christians declare a public confession useless, we, fellow Christians, know that a faith without a free and unreserved confession, must necessariliy become imbittered, cold, and finally extinct. — We know that the Redeemer says; "Whosoever shall confess me before men, him will I confess also before my Father which is in heaven; but whosoever shall deny me before men, him will I also deny." Matth. 10, 32. We know also, and lastly, that the Saviour who "loved us and gave himself for us", is eternally worthy of our confessions, and with them a sacrifice of our all; yea, even of our lives.

With this knowledge and resolution, beloved brethren, we renew, in Christ Jesus our crucified Redeemer, our covenant with you, and rejoice in our close connection with a community, which once already in days of apostacy, remained faithful to her professions and continued to testify of Christ & salvation through his blood shedding; and as she was, so, we feel convinced, she will continue unto the end. We rejoice in our connection with you and a church that does not for nought, bear the name of *Brethren's* church, for it is your purpose to preserve love, harmony and peace, not only in your own midst, but to extend a knowledge of the Christian graces, and to unite and preserve in one spirit, even the bond of love, all within your reach. We have this day again, a lively proof of this, that there prevails in your midst, not only a brethren's love, but a universal love, in that you have made Herrnhut the centre of meeting, for the servants of the Lord scattered among the nations and desiring a closer and more spiritual union. We with gladness seize this opportunity, to extend to you, beloved brethren, and to the many widely scattered laborers in Christ's vineyard who may read the proceedings of your deliberations, the hand of brotherly affection, inviting all to renew their covenant of love, and faithfulness as preachers of the word of Christ's patience, that we, one and all may be

kept from the hour of temptation, which shall come upon all the world, to try them that dwell upon earth. Rev. 3, 10.

With this holy desire, the renewal of the bond of Christian love and peace, we commenced this epistle by reminding you of the words of Spangenberg.

"Auf unsers Lammes Bundes Blut,
Da wagen sich die Kriege gut,
Die Kriege unsers Herrn.
Geht's gleich durch manche enge Bahn,
Wo man nicht vor sich sehen kann,
Geht Jesus — man geht gern."*

Hereby too, you will, in meeting together again recognize your old and long tried fellow-warriors in the Christian battle field, and at the same time perceive their zeal and the impatience with which they await an opportunity to sally forth with you, under the banner of the cross, to engage in the impending struggles. Yes, you know them by the mark, and that with such warriors there is not only a hope of success, but that victory is sure. With this, at the same time—humiliating, and encouraging assurance, we greet you, beloved brethren in Christ Jesus our common and supreme head, who, either in person, or in spirit, have as members of the Ministers' Conference met at Herrnhut.

We have, however, another and a special salutation for the esteemed deputies and members of the General Synod of the Brethren's Church convened at Herrnhut in these present trying times, to deliberate, as in the presence of the Lord, on the good of the Brethren's Church at large, as well as on the individual parts thereof.

We rejoice in these days of discord, when in every direction the old and long cherished national customs are uprooted, the different denominations contending with each other, and the older & newer times, standing as it were, in belligerent attitudes opposed to each other; we rejoice we say, in these days of turmoil, to see assembled at Herrnhut a body, in whose midst, we feel assured all conflicting views will be dissolved into one all absorbing spirit, the spirit of love and of harmony. Yes, and as we spiritually join you in the deliberations of your venerable convocation, we experience peculiar sensations of grateful thanks givings, and joyful anticipations. Yea, it cannot otherwise be in these days of contention and blood, at beholding delegations from

(*) Relying on Christ's cov'nant blood;
Risk in the contests and is made good —
In contests of the Lord.
Though dark and narrow be our way
We follow glad, with joy obey,
If Jesus lead — our God.

the opposed governments of England, America, and Germany, meeting together in the spirit of harmonious concord. — Moreover, it is in these days of sectarian conflicts, an invaluable sight; for there we behold as in a glass, true evangelical union. We perceive, how brethren in Christ, though conscientiously holding different sectional, and even non-essential doctrinal views may labor together, without thereby disturbing the unruffled waters of love.

But, again, we have another cause to rejoice in perceiving that those discords so generally discoverable, between the elder and younger members, do not prevail in your church. In this respect too, we must acknowledge that we see in the Brethren's Church a true church of Christ; there we observe all differences and distinctions, whether they be of nation or of tongue; whether in profession or station; whether in youth or old age; all laid aside, and the gifts received from above, whether by the young or by the elder, esteemed and respected by each in the other rather than in himself. This view of things, constrains us to express our sincere desire, that this badge of faithfulness, *Unity of Spirit*, may be preserved unsullied unto the end of time. And as the Lord has, in these latter days, specially glorified his holy name among the youth of your congregations, in that He, through his holy spirit, has enkindled a new spirit of love, and led them more earnestly to search and to know the scriptures, so may also he show grace upon the esteemed and venerable Fathers in Israel, that that which he has done for the youth may be as an invaluable talent, committed to the Brethren's unity; that it may be gratefully acknowledged, and so applied, that all members of your church may be warmed and enlivened, and thus the whole be preserved together, one building, fitly framed, a holy temple in the Lord. 2 Eph. 2, 21.

May then, He, the Lord and Elder of His Church graciously manifest himself to the, at present assembled, synod, and bless their deliberations so that the church at large, as well as the individual parts, and the spiritual and outer concerns thereof, may all be prospered so far as they tend to the well-being of the whole Brethren's Unity, and the verifying of that prayer of your Church Litany: „Gib, dass man an deinen Gemeinen erkenne, dass du ein Gott der Ordnung bist."*

In conclusion, beloved brethren, we all commend ourselves to the prayerful consideration of your distinguished conference, and ask for your brotherly intercessions in behalf of us, your brethren in Christ Jesus.

Basle, June. 1848.

(*) Found only in the German litany. Translated: „Grant that by thy Church it may appear that Thou art a God of order."

SURVEY

Of the Missionary Labours *of the* Brethren's Church *during the Period between the Synods of* 1836 *and* 1848, *including a Review of the* Occurrences *of the last mentioned Year.*

Concluded from Per. Accounts.

IN English Guiana an attempt had been made in 1835 to commence a Mission among the Negroes, but, after frequent interruptions, it had to be finally abandoned in 1840, owing to a succession of unfavourable circumstances.

The Mission in Dutch Guiana or Surinam, on the contrary, has continued to make considerable progress: and as our Brethren are as yet the only Missionaries in the colony, a wide field is there open to them for future usefulness.

One of the principal causes of the extension of our Missionary work in this colony, is the wish of the Dutch Government, and of many proprietors of plantations, to prepare the Negroes for emancipation, which, after the late events, cannot possibly be much longer withholden from them. The existing state of slavery lays greater obstacles in our way in this sphere of our labours than anywhere else.

Of the enlargement of the Mission-field in Surinam, the clearest view will be obtained by considering the following points: first, the opening of plantations to the Missionaries; secondly, the establishment of stations out of the town of Paramaribo; and, thirdly, the renewal of the Mission among the Free Negroes at Bambey.

It is the gradual opening of the plantations that forms by far the most considerable, but, at the same time, the most difficult portion of the Missionary work. It is a field of labour which differs widely from that which our Brethren have been so long cultivating in the West India Islands. A very few years before the last Synod, our Missionaries were only allowed to visit on six plantations in Surinam which at that time amounted to about 400. When a spirit more favourable to the propagation of Christianity among the slaves began to prevail in Holland, Br. Passavant and his successors eagerly availed themselves of this change in public opinion for the extension of the work, so that the Brethren have free access, at the present time, to 130 plantations. For every single plantation, permission to visit must be obtained from the proprietor, who is ordinarily a resident in Holland. In general, the slaves are not allowed to assemble on any other estate than that to which they belong, so that our Brethren are compelled to visit each separately; and, since the number of plantations, which the three Brethren at Charlottenburg have to visit, amounts to no fewer than eighty-two, and these lie at considerable distances from one another on the Commewyne & its tributary streams, the Missionaries are at best only able to perform their circuit once in four weeks. Besides the plantations, which are visited by the Brethren at Charlottenburg, there are also a considerable number on the River Surinam, as far as Victoria, on the boundary of the Free-

Negro Territory,—on the Para, its tributary stream,—on the Saramakka and Copename, all widely scattered,—and all visited from Paramaribo. The communication between all the plantations is by water. We are greatly indebted to the Society for the Propagation of Christianity among the Negroes in Surinam, which has been formed at the Hague, and has a branch-association in Paramaribo, for kindly enabling us, by annual contributions, to keep three boats for this purpose, and to hire the necessary number of Negro rowers. It was also this Society that granted us the deserted coffee-plantation, Charlottenburg on the Commewyne, which, being situated in the centre of the estates on the river, is a very suitable place of residence for the three Brethren, who are appointed to visit them. At a later period, the plantation, Worsteling Jacobs, on the Upper Surinam, was granted to the Brethren by Government for the same purpose; but, since the population in that district has been continnally decreasing, it has been abandoned. Besides the difficulties arising from the distance at which several of the plantations are situated, it must be taken into account, that the portion of time allotted to the Missionary on each is very limited; and that, on his arrival, the Negroes are not unfrequently engaged with some work, from which they cannot immediatety be called away. Our Brethren are also often prevented from regularly visiting the plantations by the diseases prevalent in that unhealthy climate. The number of Negroes on the different estates under the care of our Brethren, may be estimated at about 1200. The more these advance in Christian experience, the more needful it is for the Missionary to bestow individual attention upon them, so that his labours increase in a much greater proportion than the number of those committed to his care.

By degrees, it becomes necessary to form the different classes of candidates for the Holy Communion, and communicant members, each of which divisions require special attention. It is evident, that the four or five Brethren, who are appointed to visit the plantations, are becoming more and more unequal to so extensive a task. The impossibility of undertaking anything towards the instruction of the youth, proves no small obstacle to the satisfactory performance of the work committed to us.

Through the benevolent interposition of Mr. Karseboom, who was manager of several plantations, and has now returned to Europe, a school was established at Charlottenburg in 1840, with a few children from different plantations, that the Negroes might in this manner be gradually taught to read; but, after a few months, it had to be given up. At present, our Brethren are establishing a similar school at Rust-en-Werk. The children are baptized on their respective plantations. The Holy Communion has hitherto been celebrated only on those plantations on which the proprietors have built a church, or where any other suitable place could be appropriated for the purpose.

It would tend considerably to facilitate the visiting of the Ne-

groes, if the Brethren could purchase land on such plantations as are conveniently situated, and no longer cultivated, and which might frequently be had, with the buildings attached to it, at a very low price, and if they could thus form an establishment from which Missionaries could regularly visit the neighboring estates. Such a station might be formed at Berlin on the Para creek, which lies in the centre of many wood-plantations, and is still completely immersed in the darkness of heathenism. The establishment of such scattered stations, and their being occupied by one Missionary couple, would also present the advantage, that the same district could always be visited by the same Brother, who would thus become more thoroughly acquainted with the Negroes belonging to his district.

In the present state of things, as the Brethren residing in Charlottenburg, or in the town, perform the journey alternately, it is found the more difficult to become individually acquainted with the Negroes, because each place can be visited at most only once in four weeks. The widowed Srs. Voigt and Hartman have given proofs of praiseworthy devotedness and self-denial, by taking up their abode on the remotest plantations; the former on the Copename, the latter at Berg-en-dal, and among the Free-Negroes on the Sara-creek, where they are engaged in instructing young and old, and in holding forth to them the consolations of the Gospel. From what has been stated, it is clear that our Missionary work on the plantations in Surinam is still in a very imperfect state; that the number of Brethren employed in that vast field is far from sufficient; and that, even were their number to be augmented, the state of slavery would still continue to impede our progress. It is much to be desired, that the Gospel may take deep root among the Negroes, lest, on their emancipation, they should be induced to disperse in the woods, where they could easily provide the means of subsistence on account of the fertility of the soil, and the abundance of fish and game; but where it would be exceedingly difficult for Missionaries to follow them.

This imperfect state of the Missionary work on the plantations has, for a long time, suggested the expediency of establishing stations, similar to those in the West Indies, to which the Negroes from the whole surrounding country might have free access. Hitherto, however, besides our station in Paramaribo, the number of the Negroes under the care of our Brethren, has risen to nearly 4000, some of whom are free. The spacious church is attended by white people as well as by Negroes. If we consider the number of souls placed under the care of our Brethren in this colony, we shall find it no matter of surprise, that the latter are often made painfully aware of their inability to perform all the duties devolving upon them, such as pastoral visits, individual speaking, visitation of the sick, &c. The Missionary family at Paramaribo is, to be sure, composed of twelve married couples, of whom, however, several are generally absent, visiting on the plantations; others are more or less engaged in the branches of business car-

ried on there for the support of the Mission. It will be of great importance to regulate these affairs, so as best to meet the exigencies of the cause. The instruction of the rising generation must also, as far as the present state of slavery will permit, continue to occupy the special attention of our Brethren. Br. Crantz, who has been charged with the superintendence of the school-department, has paid a visit in the West Indies to make himself acquainted with the manner in which the work of instruction is there conducted, and to apply the same system here, as far as the difference of circumstance will allow. The training of national assistants is also a subject which our Brethren must not lose sight of.

In the Nickerie district, lying on the sea-coast to the westward of the mouth of the Surinam, and contiguous to English Guiana, there are numerous cotton plantations, bordering on each other, so that the communication can be performed by land. The proprietors are mostly Englishmen, who allow their Negroes to attend church, and the Missionaries to visit on the plantations. It was at their request, that the station at Salem was established in 1840, and in the following year the church, for the erection of which we were indebted to their assistance, as well as to the liberal contributions of the Zeyst Missionary Society, was solemnly dedicated to the Lord. Our late Br. Jacobs, who occupied this post for a season, succeeded in establishing a school for the Negro children. The station at Rust-en-Werk, a plantation near the confluence of the Commewyne and the Surinam, a few leagues below Paramaribo, is rather different in character. The proprietors of this estate, and some neighboring ones, Messrs. Gulcher and Chevalier, of Amsterdam, had expressed the wish, that a Missionary might take up his residence there, to preach the Gospel to the Negroes, and instruct their children. After the necessary arrangements had been made, Br. Wuensche removed thither in the year 1844. Besides the school for children from six to twelve years of age, an evening-school has lately been established, at the request of the gentleman above mentioned, for young people of a more advanced age, and even for adults, which, according to the latest accounts, was attended by about sixty persons. They have further agreed, that nine boys, from nine different plantations under their influence, should be brought to Rust-en-Werk to receive instruction with the other children, and, at a future period, to be employed in keeping school on their respective plantations. No children, however, from other plantations are permitted to attend this school, though Divine worship is open to all.

Mr. MacIntosh has lately granted a piece of land to the Brethren on his plantation, Liliendal, which is situated in the same part of the country, to establish a station for a Missionary, who from thence might visit the neighbouring estates, and receive applications and visits from the Negroes. The Government wishes also to see a Missionary stationed on the plantations lying on the Saramakka. The Government of Holland, as well as many pro-

prietors of plantations resident in that country, have of late shown themselves very favourable to the extension of the Missionary work in Surinam.

Unaffected by the obstacles which are inseparable from the state of slavery, our Mission among the Free Negroes, on the Upper Surinam, which has been renewed since the Synod of 1836, is compelled to struggle all the more vigorously against the darkest heathenism, having to encounter the most violent resistance from the idolatrous priests and sorcerers. Ever since the abandonment of our former Mission, which had been carried on for nearly half a century, viz. from 1765 to 1813, a good seed had been preserved; the light of the Gospel had not been entirely extinguished among them; some baptized persons still survived, who could read the New Testament, and give others a little instruction, and who had kept up their connection with the Brethren in Paramaribo, to whom they occasionally applied for a Missionary. After several visits had been undertaken, in 1836 by Br. Voigt, in 1838 by Br. Jacobs, and in 1840 by Br. Rasmus Schmidt, and after the Negroes had constructed a church and a mission-house (light buildings, after the custom of their country, with platted walls and a roof of palm-leaves) in Jenjen, or what is now called Bambey, Br. and Sr. Rasmus Schmidt went to live there towards the close of 1840. Their faithful labours, their unwearied exertions, their perseverance amid various difficulties, hardships, and disease, will not soon be forgotten. Br. Meissner, who, after the departure of Br. Rasmus Schmidt, in 1845, married his widow, was, from the period of his arrival in Bambey, hindered from prosecuting his labours by frequent and serious attacks of illness, which compelled him, in the course of last year, to quit this post and return to Europe, for the purpose of recruiting his health. In August of the present year, Br. and Sr. Meissner had arrived again in Surinam, and were about to return to the Free Negroes. The flock in Bambey is small, but in those of whom it is composed, there appears to be a genuine work of grace. The difficulties of the voyage up the Surinam, the upper part of whose course is interrupted by frequent waterfalls, and the necessity of passing four or five nights in the forest which proves anything but beneficial to the health, seriously obstructed the communication between this post and the town. Besides, the situation of Bambey was found to be, on various accounts unfavourable. It was, therefore, determined to transplant the congregation to the district adjoining the first waterfalls, nearer to the boundary of the colony, where a greater increase may be expected from the Free Negroes residing on the Sara-creek; and the project has already been put into execution.

Berg-en-Dal, a timber-plantation on the Upper Surinam, where the Negroes enjoy more freedom, and are altogether more advanced than those on the sugar-estates, and where there has, for a long time, been a numerous Negro congregation; and Victoria, the frontier station on that side of the colony, now stand in close

connexion with that congregation, and can be visited from thence more easily than from the town.

Our Missionary work in Surinam is susceptible of an extensive developement. All that has, hitherto, been done on the plantations, is but a feeble effort for the dispersion of the darkness of heathenism throughout the colony; more posts must yet be gained, which may serve at centres of operation. The flock that has been gathered in Bambey is but a small beginning towards the conversion of the numerous Free Negroes on the Surinam and the Marawyne, many of whom have not been acknowledged by the Government as independent tribes; not to mention the Arawacks, among whom the Brethren formerly laboured with great blessing. It would, however be impossible to continue the Mission-work in Surinam in its present extent, without the aid of the businesses carried on there, by which it has, hitherto, been supported.

Our Mission in South Africa, which has celebrated two jubilees during the period under review, viz. in 1836, the centenary anniversary of its first commencement by George Schmidt, and in 1842, the fifty years' anniversaiy of its renewel after a long interruption, has also, in various ways, greatly extended its borders since the first-mentioned year. Genadendal, and the congregations situated in its vicinity in the western part of the colony, received a considerable increase of inhabitants through the emancipation of the Negro slaves. Encouraging as it is thus to see our sphere of labours extend, it will easily be perceived, that our congregations thus become very mixed bodies, nor will it be a matter of surprise if our Missionaries frequently complain of the indifference to the Word of God manifested by members of their congregations. We can, nevertheless, declare, with gratitude to the Lord, that, on the whole, our Brethren have been favoured with a greater amount of encouragement than of trial in the care of their flocks. The living together of so many inhabitants in the same place has long been viewed with dislike by some of the colonists, who complain, that, in the present state of things, the employment of labourers is attended with no small difficulties. It would, doubtless, be an advantage if, instead of assembling so large a number of people in one place, out-stations could be formed under the superintendence of our Missionaries, where the schools and daily meetings might be kept by national assistants who have been trained at Genadendal and show themselves qualified for the purpose. Such stations might be formed at Houtkloof, Goedverwacht, and other places. Since the conclusion of the Caffre war, a colony of Hottentots from our western congregations has proceeded, at the request of the government, to form a settlement on the Beka river, near the frontier of the Caffre territory. The institution for training assistants, already mentioned, was commenced by the late Br. Hallbeck in 1838, after whose departure Br. Rudolph Koelbing was appointed to take charge of it and to superintend the work of education in the Mission gener-

ally. Since that period several Brethren have been sent out with the special commission to assist in this institution. Besides the Hottentot youths, several Fingoo boys from Clarkson and Shiloh have been admitted in the course of last year; and we most ardently hope that this institution may yet prove a means of abundent blessing to the Caffre tribes. One object its benevolent founder had in view in its establishment was the training of pupils for other Missionary societies, but, as yet, our offers of assistance have been turned to account only in one instance. Our Brethren, who are engaged in this institution, have had many proofs that they have not been labouring in vain, though painful experiences have not been wanting. If the aim of it is to be fully attained, we must not only bestow much care and labour on the mental culture of our pupils, but, above all, we must endeavor, with the help and blessing of God, to win their souls for Chirst. At the time of life when the pupils are admitted, it is still more difficult to judge, whether good hopes may be entertained of their prospering for the Saviour, than whether they are endowed with the requisite talents for an efficient discharge of their future duties. The rude state of these tribes, and their strong tendency to the lusts of the flesh, oppose greater hindrances to the carrying on of the work than in our institutions at home. As the youths thus trained may, after all the labour and care bestowed upon them, prove themselves but ill qualified for the duties of their calling, and as, even if they should do so, a trade will always be useful to them, it has been arranged, that, besides receiving school instruction, they are to learn some branch of business.

Our Brethren in South Africa are active in the establishment and conduct of infant-schools as well as of schools for older children in the discharge of which duties the assistants trained in the institution render them valuable aid. The attendance of the children at school is not as regular as might be desired, since, in spite of the frequent and earnest admonitions of the Missionaries, they are often kept at home to take care of the cattle or to work in the fields. This induced the Mission-Board department to address an earnest and affectionate circular to all our African congregations in the year 1845, which made a salutary impression, but could not be expected completely to put an end to all complaints.

The hospital for lepers was removed, in 1846, by order of government, from Hemel-en-Aarde to Robbon Island, where our Brethren have continued to be intrusted with the spiritual care of these poor outcasts. It is, however, now required, that the Missionary stationed there should perform Divine service in the English as well as in the Dutch language, which renders the selection of a qualified instructor rather difficult. The English language is, indeed, becoming more and more indispensable for our Brethren and Sisters in South Africa. The government has provided for the maintenance of the Missionary couple stationed there, and evidences a sincere desire to alleviate the sufferings of the lepers. Though, certainly, no small degree of devotedness is

requisite for those who labour in this solitary station, and have no other company to mix with than that of the lepers, we ardently hope that we may always find Brethren willing to undertake this service of Christian love, and cheerfully to undergo what cannot fail to be trying to flesh and blood, after the example of their Master and their zealous and self-denying predecessors.

Since the last Synod, besides the establishment of several preaching places, the new station of Clarkson was founded, in 1839, at the request of the Governor, for the Fingoos, who had emigrated into the Zitzikamma, a well irrigated tract of country, not far from the sea-coast. This station continues to prosper, although here, as among the Tambookies, in Shiloh, the deeply-rooted corruption of heathenism lays many obstacles in the way of the spreading of the Gospel. In both places it is, however, pleasing to observe, how those, who have once been touched by the grace of God, remain faithful to their Saviour. For several years in succession Enon was rendered almost desolate by a drought of unexampled duration, so that at one time it appeared doubtful whether it would be possible to maintain this post. — Since the year 1844, the country has, however, been fertilised by frequent falls of rain.

At the commencement of the period under review, the war with the Caffres had just been terminated. In the year 1846, a most destructive war again broke out, owing to the irruption into the colony of these barbarous hordes, in the course of which several Missionary settlements of other Societies were destroyed. The preservation of Enon, and especially of Shiloh, which lay still nearer to the theatre of the war, claims our most fervent gratitude to the Lord. Shiloh served as a place of refuge to the Missionaries of the Berlin Society, who had been driven from their stations. In the last days of the year 1847, this war was brought to a close, and a peace concluded with much solemnity. Shiloh, which had been separated from the colony after the former war, is now again brought within its borders, and once more enjoys undisturbed tranquillity. It is already free from the oppressive quartering of soldiers, which exerted a baneful influence on the spiritual course of the congregation. Sir Harry Smith, the new governor, is favourably disposed to the cause of Missions, and promises to direct his utmost efforts towards their furtherance and the civilization of the countries by their means. South Africa presents an extensive field of Missionary labour; and the blessing with which our Saviour has hitherto accompanied the efforts of our brethren encourages us to look forward to the continuance of the work with hope and confidence.

Of the new Missions which the Synod has been invited to commence, the only one which can be attempted this year is that to the Mosquito shore in Central America. Br. Pfeiffer, who has already been labouring for upwards of twenty years as Missionary in Jamaica, and who undertook last year an exploratory journey to those parts, is already with his wife and two assistants

on the way to the district in question. The proposed Mission among the aborigines of New Holland will, if the Lord permit, be shortly undertaken.

The result of the discussions respecting our Missionary work at the late Synod will be found in the tenth chapter of the Synodal Resolutions. We will only add a brief survey of its financial progress. During the period of twelve years, between the two last Synods, the annual income has amounted, according to our published accounts, on an average, the special funds included, to the sum of 14,394*l.* 6*s.*

In the foregoing period between the Synods of 1825 and 1836, the average income amounted to 11,431*l.* 16*s.*; the expenditure to 11,023*l.* 16*s.*, so that the annual income exceeded the outlay by 408*l.*

Besides the expenditure necessarily connected with our stations, and the journeys of our Brethren, a considerable outlay is requisite for the education of their children, and for the support of retired labourers, for both of which our Mission-fund is pledged to provide, as the Missionaries receive no fixed salary during their service. These expenses are, of course, continually augmenting in proportion to the extension of the work itself, and the increase in the number of those who are engaged in it. The annual expenditure for the sustentation of retired Missionaries amounted in the later period on an average to 1326*l.*; in the former period to 1085*l.* The annual outlay for education amounted in the period under review to 2629*l.*; in the former period to 1532*l.*

The above calculation of the expenditure for our several Missions is made independently of the assistance derived from the trade in Labrador, the businesses carried on in Surinam and South Africa, and the contributions on the part of our West Indian congregations, the proceeds of which are devoted to the maintenance of the respective stations. The amount of the outlay defrayed from these sources being equal to that published in the accounts, it is evident how anxious we must be not to be deprived of them, since in this case the sphere of our Missionary labour would necessarily be reduced to nearly one-half of its present extent.

When our Missionaries seek to procure part of their maintenance by the labour of their own hands, their practice is fully sanctioned by the precepts of Holy Scripture, as well as by the example of St. Paul; but, at the same time, our Brethren must take heed lest the cares of worldly business interfere with the spiritual welfare of their flocks. A mere glance at that part of the expenditure, which cannot be defrayed in the manner referred to —in other words, at the expenditure entered as such in our accounts, will suffice to show, that the annual amount of our disbursements far exceeds the strength and resources of the Brethren's Church, and that it would be impossible for us to continue our

Missionary work on its present footing, were we not supported by donations and legacies of benevolent friends of the Mission cause, the annual contributions of many Missionary Societies, and the indefatigable exertions of the London Association, to which we are indebted for by far the greater part of the resources placed at our disposal. For all these efforts of Christian love, we desire to express our most cordial thanks to our esteemed benefactors, with the assurance of our prayers, that the blessing of the Lord may abundantly rest upon them.

Our Missionary work was commenced 116 years ago on a small scale. The first heralds of grace, sent out by our Church, who went forth scarcely provided with money for their journey, on untrodden paths, to regions almost unknown, and there had to encounter the greatest difficulties and hardships, afford us a striking example of Christian heroism, frugality, and devotedness. — At the present day the ways lie open in all directions, the state of the different countries is well known, and there are now but few spheres of labour which bear any considerable resemblance to those to which the attention of our brethren was first directed.

Our Church deems itself bound to provide the messengers it sends out with what is necessary for their outfit, to care faithfully for their own and their children's maintainance, in the fulfilment of which engagement we are kindly assisted by the liberality of our Christian friends. If the vocation of a Missionary, considered in these respects, appears to require less of courage and devotedness than in former times, these qualities must, however, by no means be wanting, if the activity of our Missionaries is to be blessed with the desired success. In their spiritual labours they are required to be indefatigable in endeavouring to win souls; and since they are fiercely opposed by the power of Satan, the influence of sin, and the darkness of heathenism, they would soon grow faint, and even give way to despondency, were they not to seek the strengthening of their faith by continual and fervent prayer, and attend to the duties of their office without consulting their own convenience or comfort. Frugality and strict economy in everything pertaining to their household duties is still required of them, and must be faithfully observed, if the expenditure of our Missionary work is not to exceed our means, notwithstanding the assistance with which we are favoured. And when we take a general survey of the whole work, and see that our own resources are very far from meeting the annually increasing expenditure —that we are obliged to reckon upon the benevolent co-operation of friends of the Missions—when we consider the uncertain state of affairs at the present time, in which all earthly foundations seem giving way, and all worldly supports to be ready to fall—when we reflect upon the countless perplexities in which we should be involved, if we were unable, from whatever circumstances, to prosecute the work—it must appear to us now, more than ever, as a work of faith, in which a confident reliance on the promises of God must dictate every procedure, and accompany us at every

step. Our prayer and our motto must continue to be those expressed in the well-known lines of Count Zinzendorf:

"Gracious Lord, may we believe,
Venture all on Thy free grace,
Boldly things not seen achieve,
Trusting in Thy promises.
Faith Thy people's stronghold is,
Their employment daily this,
To proceed on paths unknown,
Leaning on Thy grace alone."

The work is the Lord's; it is by His command that we are engaged in it; and if we do but perform our part in the spirit of obedience and true faithfulness, from genuine love to Him and to our fellowmen, and without any selfish desires or object, its continuance, extension, and ultimate success, will unquestionably afford an additional evidence of the truth of the declaration of Gamaliel;—"If this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God." (Acts, v. 38, 39.)

III.

(*From the Per. Accounts.*)

CENTRAL AMERICA AND SURINAM.

The following letters from Br. Pfeiffer, containing a report of the voyage of himself and his Missionary party from Gibraltar to Bluefields, and the commencement of their labours on the Mosquito-coast, need no further introduction, than a request, that our Brethren and friends would join us in rendering thanks to the Lord, for the protection and help which He has hitherto vouchsafed to His servants, and in supplicating on their behalf His further guidance, support, and blessing.

The reports from Surinam, of the measures in progress for the extension of the Missionary work in that important colony, will be doubtless read with much interest, and, with the earnest prayer, that the Lord would enable his widowed servants, the Srs. Voigt and Hartman, to persevere in their course of useful and self-denying activity, that so, at the last, they may receive the promised reward of grace, with the accompanying testimony, "They have done what they could."

From Br. H. G. Pfeiffer *to the* Mission-Board.

Kingston, Jamaica, *March* 10, 1849.

"Dear Brethren,

"During our voyage, we have made additional experience of the tender care with which the Lord watches over His messengers by land and sea. On January 26th, we sailed from Gibraltar, though the wind was contrary. We kept very near to the African coast, but the wind and strong current prevented us from doubling the cape; and at four o'clock the following morning, we were driven on a sand-bank close to the Spanish coast, where, but a few days before, a brig had been totally wrecked. Being in the harbour, and close in-shore, our lives were not endangered; but we might easily have lost all our luggage, and have been put to the greatest inconvenience, had not the sea been perfectly calm. Our crew were hard at work till four o'clock, but their efforts being attended with no success, a steamer came to our assistance and towed our vessel out of the harbour as far as Cape Spartell, which we reached at six o'clock. You will join us in giving thanks to the Lord for this proof of His goodness towards us, and for permitting us once more to cross the ocean without meeting with any serious accident.

"This afternoon we shall go on board the American brig 'Bride,' Capt. Chase, and tomorrow we shall, God willing, set sail for Bluefields. The new consul cherishes very friendly dispositions towards our intended Mission, and has kindly given me a letter for the vice-consul, Mr. Green, requesting him to assist in getting made over to us the plot of ground promised us for Missionary purposes. He also presented us with 25*l.* out of the royal treasury towards the construction of a saw-mill, with the additional sum of 10*l.* as a donation from himself."

"Bluefields, Mosquito-Territory,
"*March* 22*nd*, 1849.

"Today I take up my pen to address my first letter to you from the Mosquito-coast. It will at times appear to us like a dream, that we have really arrived in this part of the world, where the Lord has appointed us to proclaim the glad tidings of His blessed Gospel. And when we now look back on our long travels by land and sea, and recall to mind the numerous proofs of Divine mercy and protection which we have been favoured to experience, our hearts are filled with sensations of fervent gratitude for these marks of the Lord's goodness. But we would also regard them as a pledge, that He will not withhold from us His help in the various difficulties which we must expect to encounter in our new sphere of labour.

"The thought of our dear children, from whom we are so widely separated, was, as may be readily conceived, always at-

tended with feelings of a keenly painful nature ;* but the Lord continues to vouchsafe unto us His comforting and cheering presence, and enables us to cast all our care upon Him, who has promised to care for us. Our chief desire and daily prayer is, that He, who has ever approved Himself as the best Friend of children, will have mercy upon those whom He has intrusted to us, draw them to Himself, and graciously guide them on their pilgrimage here below.

" We set sail for Bluefields early in the morning of the 11th instant, on board the ' Bride.' After a speedy and agreeable passage, we cast anchor at Bluefields on the 14th instant, at three o'clock, p. m. My dear wife was troubled with sea-sickness, but the Brethren Lundberg and Kandler, as well as myself, enjoyed excellent health. I immediately went on shore with the captain, in search of suitable lodgings, and first called upon our old acquaintance, Dr. Green, who is at present vice-consul, in whose house I had the pleasure of meeting the young king. Both gave me a hearty welcome; and Mr. Walker's house, which certainly will need a few repairs, having been offered us at a rent here considered moderate, our little company entered it on the 15th,—myself under sensations of a melancholy nature, for it was here that we experienced so much cordiality and friendship from the late consul-general, Mr. Walker, and his kind lady. It was in this house that we had our first conversation respecting the commencement of the projected Mission on the Mosquito-coast, and it was a mournful consideration to me, that the honoured friend, who had on all occasions manifested so deep an interest in the work, and whose co-operation would have been so eminently valuable to us, should no longer be in the land of the living.

" In the evening of the 14th, we bowed our knees before the Lord in heart-felt gratitude for the countless proofs of His mercy, goodness, and faithfulness towards us, and were, on this solemn occasion, powerfully strengthened by the perception of His presence in the midst of us. Till yesterday, we were busily engaged in conveying our luggage from the landing-place to our dwelling, and were kindly assisted by several of the German emigrants. My dear wife was meanwhile equally busy in arranging our housekeeping. We have hitherto done everything ourselves, without the help of a servant, and shall continue on this plan as long as we are preserved in health and strength, for wages are very high at this place ; and the construction of our dwelling-house and church, which will both be under one roof, will occasion no small expense, notwithstanding the observance of the strictest economy. Boards being cheap in Jamaica, I purchased 3000 feet of them, together with 1000 bricks, for the construction

(*) Br. and Sr. Pfeiffer have left behind them in Germany five children, the youngest of whom, an infant about two years old, they intrusted to the care of a sister of Sr. Pfeiffer. — Ed.

of an oven, fire-place, and kitchen. This quantity of boards will also enable us to build our projected church and house much more expeditiously, than if we had been obliged to fell and prepare the wood on the spot. Yesterday I visited the adjacent forest with Br. Kandler, and a negro, of the name John Bent, who behaves in a very friendly manner towards us, and of whom we have reason to think that he is seeking the Lord. We found a considerable number of trees suitable for building, which we purpose felling next week.

"Last Sunday we performed our first Divine service in English, in the so-called court-house, according to the ritual of the Brethren's Church, on which occasion we had an auditory of between 50 and 60 persons of all colours. The young king, Dr. Green, and several other gentlemen were present. We very much regret, that our dear Brethren in England were not able to furnish us with a supply of old hymn-books; but we hope they will kindly remember our request, as soon as the revised edition of the hymn-book has left the press. There are several persons here who are able to read, and would be very thankful if we could supply them with copies. The singing of hymns is something quite new to them; for at the English service in the consul's house, they only hear the reading of the prayers. Deep attention prevailed throughout the whole service, and we confidently trust, that, with the Lord's blessing, the Word of the Cross may pierce the hearts like a sword, and bring many souls from death into life.

"Yesterday morning we took possession of the grant of land allotted to us here in the town, on which we intend to erect our church and house. An additional portion of the adjoining tract has been made over to us, and we have received permission to occupy a part of the ground on the banks of our little river, which is covered with wood. The situation has every appearance of being healthy. On two sides we have a free and extensive prospect, across the lagoon, towards the sea. In about four months we hope to have finished the one part, if not the whole, of our building, and to be able to take up our abode there. May the Lord grant and preserve unto us the necessary measure of health and strength for this and all other purposes connected with our important work!

"Yesterday we had our first evening meeting, which was attended by the above mentioned John Bent, his wife, and two other negro women. The king, being on a visit to us at the time, was likewise present. I explained to them the first part of Rom. viii. The little flock was not only very attentive, but even expressed a desire to hear sill more, after we had closed our meeting.

"The king has already spoken with several Indians respecting the attendance of their children at school and church; and he expressed his belief that several families would ere long come and reside here.

"The German emigrants were overjoyed to see me again; and it was with no small pleasure that I kept them a meeting last Sunday afternoon, in compliance with their request."

SURINAM.

From Br. Th. Crantz *to the* Mission Board.

Paramaribo, *Oct. 24th*, 1848.

"Several offers have of late been made to us, for the establishment of new preaching-places on various plantations, to which we have had hitherto no access; and we rejoice in being able to add, that our Missionary labours continue to receive every countenance from the colonial Government. We have been requested by the latter, to station a teacher on the plantation, Mynvermaak, on the Saramakka, who might be entrusted with the spiritual charge of all the plantations on that river; and this invitation, which will open to us a wide sphere of usefulness, has been accompanied by a promise of pecuniary assistance. We deeply regret that Br. Juergensen, who was about to leave us for the post in question, was prevented by a serious attack of fever.

"It has at length been found practicable to supply the vacancies among the Brethren stationed at Charlottenburg, for which post the Brethren and Sisters, Barsoe and Dobler, left us a few weeks ago. That district is, however, so extensive, that the establishment of additional stations appears highly desirable; the more so, as in many parts a strong desire after the Word of God is manifested. The intelligence we have received from our dear Brother Jansa, who was the first to carry the glad tidings of salvation to most of these plantations, is very edifying and encouraging. Here in the town we have frequent opportunities to observe the earnest desire of those Negroes to learn and to improve, for almost every week we are visited by people from the district alluded to, who apply for alphabets and for instruction. And since those who have been here once are sure to bring others with them the next time, all making the same request, you will not be surprised that our stock of books is nearly exhausted. Till a reinforcement of Brethren arrives, we shall not be able to establish any new stations, for our time is fully occupied with the discharge of our present duties.

"Sr. Voigt, who was on a visit here in town last June, accompanied by Br. and Sr. Jansa, on their visit to the plantations belonging to our district, proved a valuable assistant to them in the instruction of the children. Her manner of teaching the Negro children is so peculiarly adapted to their minds, that they would have been glad to retain her wherever she visited. At the special request of a planter residing in our neighbourhood, she devoted several weeks to the instruction of the

children on his estate. On her taking leave, her little pupils were deeply moved, and gave her affecting proofs of their love and gratitude. At present she is again labouring at Andresa, on the Copename, in the spirit of cheerful zeal and self-denying activity which characterise her.

"Our dear widowed Sister Hartman has, for the last five months, been labouring with indefatigable activity, and under all kinds of privations, among the Auka Negroes on the Sara-creek. Her time is chiefly devoted to the instruction of the children, and she not unfrequently complains of the difficulties she finds in keeping these young barbarians in order. In a letter, which we lately received from her, she states, that she spends the whole day in the Negro village, sitting at her table under the shade of a large tree, like a sutler offering her goods for sale. She offers them alphabet-books and instruction in reading. Some of the children have been taught by her to sing verses, and gave us no small pleasure a few weeks ago, by chanting several hymns before our door on their arrival in the town. It will be readily conceived, that the situation of our dear Sister, in the midst of these wild and lawless savages, requires a considerable measure of devotedness and self-denial. Instead of accepting with joy and gratitude the glad tidings she proclaims to them, her pupils often claim rewards, to which they think themselves fully entitled for their patience in listening to her. May our Saviour preserve her health, which has already sustained several severe shocks, that this His faithful servant may long be enabled to prosecute her valuable labours! Though the fruits of her unwearied exertions may not be immediately perceptible, we feel assured that, after 'sowing in tears,' either she or others will be permitted to 'reap in joy.'

"Br. and Sr. Meissner left us on Sept. 21st for Berg-en-dal, from whence they purposed proceeding, without delay, to their beloved Bush-Negroes.

"Our congregation here in the town is pursuing its quiet, steady course. We have much to encourage us, many evidences that our labour is not in vain in the Lord; but we grieve to add, that there are not a few nominally belonging to our flock, whose conduct and deportment testify that they 'have a name that they live, but are dead.' This convinces us more and more, that, though one of us may plant, and another may water, it is God alone who gives the increase. Sickness and affliction are frequently the means blessed by our Lord, to the turning even of aged and hardened sinners from the error of their ways. I often shudder on entering the huts of such as are afflicted with the incurable disease called 'Boasie,' (a kind of leprosy), and lie stretched on the floor, crippled in the most fearful manner; but I could fall down and adore the Power of Divine love, when I occasionally discover, that this fearful disease of body has proved the means of affecting a radical cure of the soul, by inducing

these poor wretches to seek Him who bought them with His blood !

"On Sunday, the 22nd, we had the privilege of baptizing twenty-one adults ; and on the same day, the two first heathen baptisms took place at Beekhuizen. On the latter occasion, about eighty Negroes from neighboring plantations attended the solemn service, and were so deeply impressed by what they saw and heard, that many of them came again in the afternoon, to be present at another meeting. Those, whom we had the privilege of adding to the Church of Christ by Holy Baptism, spent afterwards several hours with their relatives in singing hymns, under the superintendence of a few assistant Brethren. The impression produced by their appearance and deportment on all present was truly pleasing ; and we regard them as a pledge that we shall be permitted to see yet many benighted heathen own Jesus Christ as the Shepherd and Bishop of their souls.

"This colony will doubtless ere long undergo the same changes which have recently been effected in others ; for there can scarcely be room for doubt, that the universal manumission of the slave population is earnestly contemplated by Government. Whether this movement will exert any influence on the Bush Negroes, it is impossible to foresee. In several plantations on the Comewyne, alarming evidences have been given of the turbulent spirit by which a large portion of the slaves are animated ; but as yet peace and order have been effectually maintained.

"May the Lord hold His hand over his defenceless servants, and protect and prosper the work which is His own, in the hour of danger that may be awaiting us !"

IV.

(*From Per. Accounts.*)

SOUTH AFRICA.

In the absence of any direct intelligence of a recent kind from our Stations lying to the eastward of the old colonial frontier, we are happy to lay before our readers an extract from Br. Theod. Kuester's journal, containing an account of the formation of the settlement on the Beka river, and its progress up to the close of the year 1848. The particulars which he gives of the difficulties he had to encounter, and the experiences, in part sufficiently trying and discouraging, which he had to make, as leader of a mixed and ill-disciplined body of emigrants, will be read with interest and sympathy, but at the same time with feelings of thankfulness to the Lord, for the help and support vouchsafed to His servant.

Towards the establishment of the Mission in British Caffraria, the needful steps will doubtless be taken, on the arrival of the Brethren who are now on their way to South Africa, if not at an earlier date. The fact of a commission of inquiry having been appointed by the Cape Government, for the purpose of ascertaining the actual state of the several Missionary Institutions, will excite no surprise in the minds of any persons cognisant of the views and feelings of a large class of colonial residents. That this measure has been resorted to by the authorities, in a spirit unfriendly to the Missionary work, there is no reason to believe; on this head, our Missionaries express themselves satisfied, as they do also with the manner in which the investigation has been conducted at Genadendal and Groenekloof. All they wish for, is a fair and candid examination of the actual state of things, and such suggestions for its improvement, wherever found to be defective, as observation and experience may warrant, and as may consist with a genuine and enlightened regard for the spiritual, moral, and social well-being of the Hottentot population, and the prosperity of every class of their fellow-subjects throughout the colony. That the promotion of these is the simple and sole object of the Brethren's Missionaries, will, we may venture to hope, become increasingly apparent, by means of the inquiry which has been instituted.

Extract *of the Diary of Br.* Theod. Kuester, *concerning the establishment of the New Station on the Beka River, in the year* 1848.

"It was on the 14th of May, 1848, that I was commissioned to undertake the conduct and spiritual care of those families, from Elim and Genadendal, which had consented to emigrate to the Beka, on the invitation of the Colonial Government; and I was invited to set out as soon as possible with the Elim party, for Cape-Town, where we were to be met and joined by the company from Genadendal. The whole body of Emigrants consisted of 104 souls: 60 persons from Elim, of whom 15 were men, 15 women, and 33 young people and children; and 44 from Genadendal, of whom 13 were men, 11 women, and 20 children. They had all signed their names in token of assent to the conditions proposed by Government, which had offered a free passage to the place of their destination, a supply of provisions for one year, six acres of land as their property, and also the cattle, tools and implements necessary for the cultivation of the soil. The

offers made to the Mission on the part of Government were, a free grant of 3000 acres of land for the establishment of a Station, the contribution of a sum of money towards the erection of a church and school, the maintenance of the Missionary for the first twelve months, and also the free exercise of that church-discipline which has been attended with so evident a blessing in our other stations. No sooner had notice been given, than the necessary preparations were made for the journey; but, not being able for several days to procure the requisite number of wagons, we arrived at Cape-Town too late, to take our passage on board the steamer, in which the emigrants from Genadendal had embarked.

"May 15th.—I took leave of the school-children at Elim, among whom I had been favoured to labour for nearly two years. My heart overflowed with thanks to the Lord, for the help and support with which He had been pleased to second my feeble efforts. The dear children gave me, on this occasion, unequivocal proofs of their sincere attachment; and many of them asked with tears in their eyes, whether they might not accompany me to the Beka. After paying a farewell visit to each member of our dear flock, I was recommended to their faithful intercessions, in the evening-meeting, by Br. Luttring, who, in a fervent prayer, implored the blessing of the Lord on our company and the whole undertaking.

"May 16th.—At about ten o'clock, the five wagons destined to convey our luggage to Cape-Town were ready, and the hour for bidding farewell to our Brethren at Elim had arrived. A considerable portion of the congregation having assembled, they commended us once more, in a few benedictory verses, to the protecting mercy of our Heavenly Father, and accompanied us to a distance of several miles, where we shook hands for the last time, and parted. The separation from so many dear souls, with whom I felt united by higher than earthly ties, was exceedingly painful; and the pensive silence, in which our whole company proceeded for some time, shewed that my feelings were shared by my Hottentot fellow-pilgrims. Never were those words of our Saviour more deeply and comfortably impressed on my heart than on this occasion: 'Lo, I am with you alway, even unto the end of the world.'

"On the first day of our journey, we met with an adventure which might easily have proved dangerous. On the way to Houtkloof, the traveller is obliged to cross the Eilands-kloof brook several times. At one of the fords we found the water unusually deep. Owing to the awkwardness of the driver, the wagon was overturned, but, happily for us who were inside, very slowly, owing to the force of the current that bore against it. We were, of course, completely drenched; and, since all our linen and articles of clothing shared our adventure, we were put to no small inconvenience. I immediately got out of our vehicle, and there I stood, up to my arms in water: the Hottentots, however, hast-

ened from all sides to my assistance, and I soon reached the shore in safety, seizing on my way several cloaks and other articles of clothing which the current swept towards me. After no small exertion, and many fruitless attempts, we at last succeeded in dragging the heavy wagon out of the rivulet. We had reason to be thankful that no further accident had befallen us, and that our wagon had not sustained any serious injury. At about nine o'clock, we reached the summit of a bare mountain, where we resolved to pass the night, in the neighborhood of a spring called Bergfontyntge. It will be readily believed that we could not enjoy much refreshing sleep, our clothes and beds being thoroughly soaked.

"May 17th.—We arrived, at about nine o'clock a. m., at Hout-kloof, where I was obliged to unpack my boxes and dry their contents. It was then that I discovered the full extent of the damage sustained by our yesterday's adventure. My books fell to pieces on being opened, and a considerable portion of my clothes was entirely spoilt. The kind-hearted people at Hout-kloof evinced great eagerness to render us every possible assistance. In the evening, we assembled in the little church, to 'join ourselves,' with these dear souls, 'to the Lord, in a perpetual covenant.' The little church could not contain one-half of the people who flocked together to hear the Word of Life once more from my unworthy lips. After the service, at which all present seemed very devout, they accompanied us to a neighboring eminence, where we parted. At nine o'clock p. m. we halted on the Rooden Vly, where we passed the night.

May 19.—We left our night-quarters at four o'clock in the morning, and proceeded, by way of Lange Hoogte, to Botrivier, where we halted for a few hours. Here some of our company, who had formerly caused us much trouble by their habits of intemperance, and who had unhappily given way to this evil propensity the day before at Caledon, again left us for a brandy-shop in the neighbourhood. In my distress I cried to the Lord, and entreated Him to check them in their sinful course. My prayer was heard—they appeared ashamed of their conduct, and desisted from their intention. On this occasion, I was greatly encouraged on hearing many of the Hottentots declare: "It is not our intention to grieve the Lord by doing those things which are contrary to His will; for how can He be with us and prosper us, unless we walk in His ways?"

"After crossing the beautiful newly-erected stone bridge at Botrivier, we drove on to the Hauw-hoek, a fine mountain-pass.—The road, constructed chiefly by convicts, winds gently up the steep mountain, and leads through a wild, romantic district. We spent the night on an eminence not far from Palmiet rivier.

"May 20th.—We pursued our journey through an extent of country rich in enchanting scenery, and abounding in points, from which the traveller may enjoy very extensive prospects.

"May 21st.—We arrived at Cape-Town, where our friend and

agent, Mr. Juritz, gave us a hearty welcome, and shewed us all possible attention. Our Hottentots were lodged in the Somerset Hospital. At Cape-Town we met with an unexpectedly long detention; and it was not till June 14th, that our company could embark for the place of their destination on board the Justitia, which, like all coasting-vessels, not being constructed for the conveyance of passengers, proved in every respect very inconvenient.

"After a tedious voyage, we cast anchor near the mouth of the Buffalo River, on the 20th of June, and on the following day, reached the landing-place, which is a considerable way up the river. We then resumed our travels by land, and after passing through a wide extent of country, studded with Caffre-kraals, and encountering diverse adventures, we had the pleasure, on the 27. of June, on descending the last hill, to descry the huts of our fellow-emigrants from Genadendal. A beautiful tract of land lay before us, in the centre of which is a rising ground of considerable height, surrounded by fruitful valleys, which are again bordered by gentle eminences, covered with trees and a luxuriant vegatation. The Beka River winds its course through the valley, and flows in so deep a bed, that the station, which is situated on its banks, is thirty feet above the level of the water. In the background, there is a considerable extent of flat or gently undulating country, surrounded by a range of high and steep mountains, which formed our horizon in that direction. At the foot of these mountains, there are extensive reservoirs of sweet water, which probably never dry up, even in the greatest heat of summer, and which will prove particularly valuable, since the water of the Beka is very brackish. The luxuriant growth of the grass gave the best proof of the fertility of the soil. In a short time, we reached the huts of the Genadendal emigrants, who no sooner heard the cracking of our whips, than they flocked together to bid us welcome. As soon as all had assembled, we formed a circle, and joined in singing the verse —

"Now let us praise the Lord,
With body, soul, and spirit," &c.

"When reviewing the proofs of protecting mercy, which we had experienced in our adventurous travels by sea and land, my heart was filled with gratitude to my gracious covenant God, who faithfully keeps the promises given to his people; but when looking forward to the trials and difficulties that were, in all probability, awaiting me in this new sphere of labour, I felt painfully conscious of my weakness and my insufficiency for the performance of the task I had undertaken. In the evening, I called the Hottentots together, and invited them to unite with me in praise for the past, and in prayer for the future.

"June 28th.—We were at work the whole day, cutting reeds and rushes for the construction of our huts. The irregularity with which we were supplied with provisions in the first days after our arrival occasioned much distress and dissatisfaction, and

was certainly well calculated to damp the spirits of our poor Hottentots. After erecting a small hut for my temporary abode, in which I passed the first night, on the 3rd July, I rode out the following day towards the north, with a view of selecting a more eligible spot for the establishment of a Missionary station. About half an hour's ride up the river, I found a fine, broad valley, surrounded by hills of tolerable height, and partly covered with forests. Two considerable reservoirs of sweet water lie in the middle of the plain; and there appeared to me to be as much garden and sowing-land as would be requisite for a large congregation, were such a one ever to be collected here.

"July 8th. — We were surprised by the unexpected arrival of two men on horseback, who proved to be our dear Brn. Teutsch and Bonatz. I could not but regard their arrival at this moment as signally providential. The various trials, of which each day brought its share, partly owing to the misconduct of the officer charged with the superintendence of the new colony, and the continual, and alas! often too successful efforts of unprincipled men to seduce our poor Hottentots into the paths of sin, had greatly depressed my spirits; and, though I was still enabled to place my trust in the Lord, and felt assured that sooner or later I should be permitted to see some encouraging tokens of His favour, I seldom stood in greater need of that fraternal intercourse and fellowship from which I had so long been entirely excluded. Br. Teutsch had waited upon Mr. Calderwood and Col. Somerset, at Fort-Peddie, whom he had found completely uninformed respecting the establishment of a Missionary settlement, but who, on being apprised of the real state of things, promised to render us all possible assistance. This was no small consolation to us in our trouble. The hours I spent with these dear fellow-servants in my humble grass-hut, were seasons of refreshing to my soul. Their conversation was the means, in the hand of the Lord, of raising my drooping spirits and strengthening my faith and courage.

"July 10th.—I rode with my Brethren to the spot above mentioned, which had appeared to me so admirably fittet for the site of a Missionary station, and was gratified to find them of the same opinion. Rich soil, an ample supply of water, abundance of wood, sufficient room for a large village, are advantages which are combined in this valley, to an extent not easily to be met with elsewhere.

"July 17th. — The Brn. Teutsch and Bonatz left us for Williams Town. I accompanied them to a neighbouring hill, where we parted. "Be of good cheer, my brother," said Br. Teutsch, on bidding me farewell; "you have the Lord with you: hope and trust in Him; call upon Him in the day of trouble, He will deliver you. Go to the work appointed you with cheerfulness and alacrity; the Lord will surely prosper you." On my return home, I assembled the children and began to keep school, and

was much encouraged by the willingness which most of them evinced to comply with my invitation.

"July 25th.—I had the pleasure of receiving a call from Mr. Dugmore, the Wesleyan Missionary at Fort-Peddie, who shewed me a very brotherly feeling, and kindly invited me to pay him an occasional visit, whenever I might find it convenient. Our evening-meeting was attended by a Fingoo woman, who understands Dutch. May the Lord bring many more of that benighted tribe to the knowledge of the truth through our unworthy instrumentality!

"Aug. 3rd.—Early in the morning, at about four o'clock, Mei David, a little boy about seven years of age, fell happily asleep in Jesus. He had long been suffering from the dropsy, and during his protracted illness had frequently sent for me, with the request that I would come and pray with him. I had visited him the evening previous to his departure, and no sooner had I entered the hut, than he immediately expressed his joy at my visit, and said to those who were standing around him: "Now my dear teacher is with me." He then asked me to sit down at his side, and exclaimed, with eyes beaming with joy, "I shall soon be going to my Saviour." On my asking him, whether he really thought that his end was so near at hand, he cheerfully replied: "Yes, dear teacher, my Saviour will soon be coming!" On this he folded his little hands, lifted up his eyes, and said: "O, my dear Saviour, come, come soon!" After lying silent for a few moments, he again turned towards me, and said: "Dear teacher, please sing a verse for little Mei?" We were all deeply affected, and joined in singing the hymn:

"Jesus makes my heart rejoice.
I'm His sheep, and know His voice," &c.

For a time he joined us with a loud voice, folding his hands over his breast; but in the middle of the second verse his breath stood still—his ransomed soul had taken its flight to glory, This scene was rendered doubly impressive by the striking contrast between the riches of Divine grace, of which this little child was a monument, and the poverty and meanness of the hut, in which he had breathed his last—"Blessed are the dead which die in the Lord.'

"Sept. 3rd.—After Divine service, I opened a Sunday-school, which was the more necessary, as the erection of the Mission-house claimed so much of my attention during the week.

"Dec. 31st. — The meetings, which had in general been regularly and numerously attended, were frequented on this solemn occasion by several, who had absented themselves for a considerable time, but who now seemed sincerely to repent of their diviations from the right way. At the close of the year, our congregation consisted of 200 persons. From the time of our removal to the Beka, 8 of the 104 emigrants had departed this life, and four children had been born.

"TH. KUESTER."

Letter from Br. C. L. Teutsch.

Genadenthal, Febr. 28th, 1849.

" Dear Brother,

" Br. and Sr. Schaerf, and Sr. Weiler, left us on the 9th of January, and on the 27th reached Clarkson in safety. Thence Br. and Sr. Nauhaus purposed setting out for the Beka, with Sr. Weiler, on the 13th of February, by way of Enon.

" Though we are not called to witness scenes of revolutionary violence, such as those which our dear brethren in Europe are at present compelled to deplore, we feel in no ordinary degree the enmity of this present evil world against the Cross of Christ. — There has been of late so loud and so invidious an outcry against Missionaries and Missions, that Government has been at length induced to send a commission to all our stations, with a view of inquiring into our system of procedure and all details connected with the work. Here, at Genadendal, the commissioner appointed for the purpose has been at work for nine successive days, accompanied by a secretary and an English farmer of our neighbourhood, during which time inquiries have been made in each family. The following 17 questions have been proposed by Government: — 1. The number of residents, male or female? — 2. The name, age, and trade of each resident? 3. How long he has been at the institution? 4. Can he read or write? 5. Is he married or unmarried? 6. How many children has he? 7. How many of them are above twelve years of age? 8. How many children has he under twelve? 9. How many of those above twelve go out to work? 10. Do his wife and grown-up daughters go out to service? 11. Ascertain where they are at the date of your visit to the institution? 12. Has he a garden? 13. Has he any ploughing-land belonging to the institution? 14. What crop has he this year; and what is its value? 15. Has he any horses, horned cattle, goats, or pigs? 16. Where are they kept? 17. Does he pay anything to the Missionaries for their keep and herding? Besides these 17 questions, the following five have also been addressed to each resident by the commissioner and ourselves: — 1. Are you compelled to buy your goods here in the shop, or may you do it where you like? 2. Are you compelled to work here at a lower price than you can get elsewhere? 3. Are you urged to industry? 4. Are you obliged to leave your employers in order to attend the festivals? 5. Do the Missionaries interfere with the price for which you work with the farmers?

" All these questions were answered in strict accordance with truth, and the result was so entirely in our favour, that the commission was on all points perfectly satisfied. The information they received from the Hottentots furnished the most convincing proof, that the latter are at perfect liberty to work *where* they like; that they are not subject to the slightest constraint on our part in respect to the purchases they make; and that we have at all times scrupulously abstained from interfering directly or indi-

rectly with the amount of wages for which they work with the farmers. The commission likewise expressed their satisfaction with the number of those who are able to read. Altogether, we cannot but express our conviction, that our rulers regard us with no disfavour; and that the enemies of our cause are few individuals who have succeeded somewhat too easily in inducing that portion of the population, who are unacquainted with the real merits of the case, to believe their representations. We think it best to meet their calumnies with silence, and derive no small consolation from those words of our blessed Lord and Saviour, which we find in Matt. v. 11, 12. Next week our station at Elim will undergo a similar ordeal. Groenekloof has already been visited.

"Of the state of my health, I regret that I cannot give you the most favourable accounts. Dr. Albertyn is very urgent that I should try the baths at Caledon; and I think it would be wrong on my part to delay following his advice. Meanwhile, I am enabled to await with patience and resignation, what the Lord may see fit to appoint concerning me and to lay upon me. His divine peace refreshes my soul; and the few days or years that I may yet be permitted to spend here below, shall be devoted to His service."

Life of Br. E. RONDTHALER.

(*Translated for the Intelligencer.*)

Memoir of the Life of the married Br. Emanuel Rondthaler Sen. *who departed this life, at Nazareth, on the 6th of June,* 1847.*

Our happily departed brother, would have preferred his pilgrimage as well as his spiritual experienee, to have been passed over in silence. In his opinion the only thing of importance in his life was, 'that he had sought and found grace with his Redeemer;' and he repeated, again and again, that the only incident of his sojourn, that he would have to relate to his Saviour would be;—'I have wept for thee.'

Nevertheless, two years before his departure he let himself be

*Relying on a place in the confidence, and trusting upon the forbearance of the relatives of the deceased, we have made bold to insert this memoir without consultiug their wishes, believing at the same time that there could be nothing censurable in our course. We know the father rather avoided publicity, but this in itself was not reason sufficient for us to withold from our readers that which might be an encouragement to others to persevere in the race, and finish their course, as triumphantly as our departed brother. All we have to lament, is, that we could not present a more complete translation, including the hymns, which, through the prosaical mind of the translator had to be omitted.—F. W. *Ed.*

persuaded to write, in his accustomed way, a short memoir of his life. From these notes, from his remaining papers, his frequent expressions and whole course of life, we hesitate not in giving free expression to the following observations.

He was born July 27th, 1764, near Lauenburg in Pomerania. His father Albert Rondthaler was a minister of the gospel. Our departed brother writes of his parents—"My Father and my Mother were both servants of the Lord. My father through his undaunted zeal, and opposition to all unrighteousness, had to endure, not only many severe persecutions, but the loss of his station as minister. He died in the 48th year of his age."

In the parental home of our sainted brother, numbers of the awakened met from the neighboring places, to exhort and to encourage one another on their pilgrimage through this vale of sorrows. What he heard on these occasions, excited in him in his early youth already, the happy desire to be one of Christ's, and oft, in childlike simplicity made this wish known, by prayer to the Redeemer. In the history of his youth he remembered with special thankfulness, that he was permitted, in his eigth year, to teach a class of indigent children the offspring of beggars from the neighborhood of his place. After the happy departure of his father in the year 1775, he assisted his mother in teaching a school. In his 15th year he was confirmed in the Lutheran Church. In the year 1781 he was placed in a Christian family in Tempelburg, the members of which were engaged in the hat making business. In this place he enjoyed the privilege of the religious instructions of the Rev. Kunze, which with his general intercourse, proved a great blessing to him. This friend of his father, had, in his readings, acquired some knowledge of the Moravians, and observed a desire in his pupil, to become a member of the Brethren's Church. In his longings to become better acquainted with the Brethren, our departed Brother, in the year 1788 and the 24th year of his age, journeyed to Neusalz. Here he had to undergo some severe spiritual trials, in his struggles between his love for the world and its pleasures and his resolution to serve the Lord alone. He writes thereof; "Though oft resolved to leave this place, I could not. Here I obtained permission to join the congregation of Moravians, and wept over it; I gave myself up, soul and body to my Redeemer and he pardoned my disobedience." During his sojourn at Neusalz, he had, with various other employments, the charge of the boys. In 1791, he was called to Herrnhut, where, besides his duties as bookkeeper in the hattery, he was engaged in visiting the Diaspora brethren in the neighborhood of Herrnhut. This was to him a very delightful employment, and afforded him frequent opportunity to address different associations, and the choirs of Brethren and larger boys in Herrnhut and Berthelsdorf.

In 1795, he received a call as warden [pfleger] to the single brethren at Sarepta; Of this he writes; "Joy it afforded me none, but the Lord would have me go. In September I left

Herrnhut and was well nigh swallowed up during a storm, in the waters of the Baltic Sea; but the Lord would have me live. At St. Petersburg I was everywhere received with much kindness, but at the same time experienced much anguish of spirit. I had neither faith, nor love, nor hope; had nothing, and yet should have the care of Souls." This mournful, but at the same time profitable experience made an indelible impression on his mind. He was led by his Saviour to search more deeply into the secret recesses of his heart, and to know, both for the present and all future time his own insufficiency and sinfulness. At the same time however he experienced an implicit confidence in the Redeemer, in the enjoyment of which he remained until his faith was changed into sight. Of this experience he makes frequent mention in his journal and ascribes thereto his manner of discharging his duties as a minister of the gospel, and as a shepherd of souls. Excessive zeal, and urging of the law he despised with an utter hatred;* for he considered it nothing more or less than an unmerciful endeavor to lay upon others intolerable burdens; he oft expressed his astonishment that any one who himself felt the need of grace and had experienced it too, could preach the terrors of the law. He writes of his resolution with regard to his public ministrations and private intercourse; "As a sinner delivered from the power of death, satan and eternal condemnation, I will call upon all oppressed with sin's heavy load; 'hasten to Jesus with all your misery and distress; go just as you are; do not try first to better yourself; He is love and with Him is abundant mercy." To this resolution he firmly adhered, not suffering ought to turn him aside. Though in cases of manifest transgressions and ungodliness, he found it necessary to reprove with cutting words, this, nevertheless, he had deeply engraven in the tablets of his heart, that the chief duty of the true evangelist is to call on all that will hear it, "Comfort ye my people! saith your God."

In the winter of 1795, he arrived in Sarepta. Having, under a sense of his own unworthiness, long hesitated, he was ordained deacon, in May 1796. Besides his duties as warden, he had a commission to administer baptism, and the sacrament of the Lord's supper to the soldiers in Zaritzin, and to the Lutheran and Reformed Colonists in the neighborhood of Sarepta. He had also frequent opportunity to visit the hordes of Calmucs, the Mahomedans and Christian Tarters, as also the Diaspora brethren residing in the German colonies about Sarepta. Being surrounded by a large circle of friends and acquaintances, he had an ample opportunity to observe the truth of those words of the apostle, "In every nation, he that feareth the Lord and worketh righteousness is accepted with Him."

At Christmas of the year 1804, he received a call to leave Sarepta, but was obliged to wait near a year for the arrival of his

* Das gesetzliche Dringen und Eifern war ihn ueber die Massen verhasst.

successor. He left in Sept. 1805, after a service of 10 years there, and returned to Herrnhut. Here he left again, agreeably to a call, in May 1806, with several other brethren for America. Of his arrival in this country he writes, "As we landed on the Jersey shore, I knelt down, and commended myself anew into the hands of my Redeemer, resolved to devote soul and body to His service." Having arrived at Bethlehem, he was appointed to take charge of the congregation at York.

The 22nd of Sept. he entered holy matrimony with the single sister Catharine Wuensch. In this union they were blessed with an only daughter. Not long after the child's birth, March 1st. 1808, the mother was called hence to the lover of her soul.

A second partner the Lord provided for him, in, Sr. Maria Christina Toon, the surviving widow.

In this union they were blessed with five sons and two daughters, of which one son departed in the third year of his age.* Of his children, our sainted brother survived 21 grand children, of which six were taken before him into their eternal rest.

Near 13 years our departed brother remained at his post at York. This period, interspersed with so many varying scenes and days of trial, he describes in these significant words: "The Lord was with us."

In 1818, he received a call, as congregation's helper, to Nazareth, where he arrived in Jan. 1819. In March of the same year he was ordained Presbyter. During his stay at Nazareth he experienced many difficulties, particularly during the early part of his stay there, but the Redeemer always supported and helped him through. In the discharge of his official duties he was sensible of his neediness; and as regards extreme activity, that was no part of his character. He oft remarked that his greatest care was, "lest he should do injury to the work of the Lord." Forbearance and moderation were well known characteristics of his, and he oft declared; "In our labours in the garden of the Lord we must needs exercise much patience." Nothing grieved him more than to perceive any one bear on his lips the name of Christ—whose inconstant or anti-christian walk did not give evidence of a change of heart. Love and obedience he frequently repeated, are inseparable. Of his spiritual experience he oft expressed himself very touchingly to his confidential friends, otherwise he was generally very reserved; his conviction being that words were not necessary, but that rather, our deeds should bear testimony of the faith that is in us,

> "Dass der aeusserliche Handel
> Zeuge von dem innern Wandel."

In Sept. 1839, he retired from public service to enjoy in his own quiet home, the remainder of his sojourn in rest and peace.

* Since his death another son, Emanuel, has been released from the earthly house of this tabernacle and received into the mansions not made with hands.

As the days of his pilgrimage were fast running to a close and he more steadfastly fixed his sight on things above, he still continued unto the end to give evidence of the most faithful attachment to all near and dear to him, What he was to us as a husband, a father, and more, as a friend, will never be forgotten by us, and though we are glad and rejoice with him, that he has reaped the blessed fruits of the many seed sown in sorrow and watered with tears, still we cannot suppress the wish that he might have continued longer with us in the gentle and quiet discharge of his parental duties.

For the past few years the debilities of old age have more and more been making visible inroads upon his constitution. Since last fall he was not enabled to leave his room; his strength was continually failing, until for about 13 weeks, since which time he has not been about. His spirits, however, continued the same unto the end and with a cheerful composure he observed the day of his dissolution approaching. For death he prepared himself not, for during many a year, he with gladness looked forward to the day when he should be privileged to go home and be with his Saviour. During his last illness he had many sufferings to endure; he bore them with Christian fortitude, and viewed them as so many trials, by his dearest friends to give him a last opportunity to prove whether he had indeed given himself entirely into the hands of his Redeemer.

It was a time of peculiar gladness to him, when on Easter morning a number of resurrection tunes were performed on instruments before his door, which he accompanied by singing some favourite hymns as well as his feeble voice would permit. For about seven weeks he was entirely confined to his bed; his bodily strength continued failing more and more, which with a troublesome cough, led us oft to fear that his end might be attended with severer pains, but he declared "that the Redeemer can lead those that are his, through the gates of death as in a dream", and this was quite peculiarly his happy lot. After having spent the last days of his sojourn in an uninterrupted slumber, out of which he awoke not but for a few moments now and then, until he gently fell asleep in the arms of Jesus, on the 6th of June. Oh! the joyful transition, suddenly to be translated from the bed of sorrows into the peaceful and joyous presence of his Redeemer.

Der wird mit Friedensblicken
Ihn durch und durch erquicken.

The days of his pilgrimage numbered 82 years, 10 months, and 9 days.

Miscellaneous Intelligence.

I. We have been told that we erred in our last in speaking of the *dying days* of the Intelligencer, but we think not, for literally it is true that this journal is in its expiring hours—the taper is

fast wasting—the last gasping spark will soon be extinct,—yea, it is out, for hereby we close the series of Intelligencers, but, as

> Our birth is nothing but our death begun
> As tapers waste that instant they take fire.

So, reasoning *a fortiori*, with the poet

> Our *death* is nothing but our *life* begun ;

and in this sense again, it is true that we erred, and if our brother so understood it he was right, for we do all expect, Phoenixlike to see spring up from the embers of this journal, a kin, far more excellent and more worthy of the favor and patronage not only of the Moravian Brethren but of the community at large. It is however to be a 'new creature,' and though it may be of the same form and outward appearance it will no more be the Intelligencer but the *Moravian Church Miscellany*, a journal of monthly issue.

It will be known to the majority of our subscribers that pursuant to a resolution of the late Provincial Synod, the long experienced need of a journal of more frequent issue, to keep up a more lively intercourse and connection between the various and widescattered congregations and churches of the Brethren, is to be supplied by converting this quarterly into a monthly journal as above. It is proposed to issue the first number in January next. Of the necessity of strenuous exertions to give it a wider circulation than the Intelligencer, and of the importance of being ever ready with the pen to drop in communications to give it a proper life and spirit we know not that it is our part to speak ; we leave this to our abler successor. Proper calls will be made, and the needful advice given in season ; meanwhile let us examine whether we are still indeed a living body ; whether there is really a soul within us ; whether we are a burning light, a city on a hill, as we ought to be ; Matt. 5. 14. Be it so, the scintillations will not long remain hidden ; Our light will so shine before men, that they may see our good works and glorify our father which is in heaven.

Yea, let us, not only meanwhile, but forever be living Intelligencers one to the other ; "epistles written in the heart, known and read of all men ; manifestly declared to be epistles of Christ not written with ink, but with the spirit of the living God ; not on paper, or in tables of stone, but in fleshy tables of the heart." 2 Cor. 3. 2, 3. "Always bearing about in the body the dying of our Lord Jesus, that the life also of Jesus may be made manifest in our own bodies. 2 Cor. 4. 10. The Lord assist us, and bring upon us a brighter day, a profuser outpouring of His spirit to the subduing of the enemy and the enlargement of His dominions even from sea to sea, and from the river unto the ends of the earth.

II. Home Missions. We take pleasure in announcing that, the by the Prov. Synod proposed transformation of the Home Mission Society formed here in March last, has been accomplished. The Constitution prepared by the Committee, and approved by the Synod, has in all essential particulars, been adopted, with the omission of the word *Parent* in the title; this being deemed not only superfluous, but erroneous in so far that we could lay no claim to parentage before the daughter associations were really in existence. Nevertheless the revision and transformation was altogether based upon the hope that we should not long remain heirless, for to whatever extent we engage in the work we will need the assistance and co-operation of our brethren and sisters in other congregations.

The Board has had several sittings with the view to make appointments, or at least to consider calls for help, but in the present contracted state of its finances but little could be done. The co-operation of auxiliary Societies is needed. Yea, without a union of our powers we shall remain but feeble bodies; comparatively helpless, if not perfectly useless.

But we hope better things: and as there appeared at the Synod a readiness to will so we trust there will be a performance also, as St. Paul has it, out of that which ye have; Therefore as ye abound in every thing, in faith, in knowledge, in all diligence and in love see that ye abound in this work also. For this I say, (2 Cor. 9, 6.) he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver.

By the unanimous vote at a meeting of the Society, the officers of the association organized in March last, [see page 93,) are to continue in office to the next anniversary meeting. The additional office of Corresponding Secretary is filled by Br. C. F. Seidel.

The Home Mission Report of the Prov. Synod, and the Constitution H. M. Society of the Moravian brethren, as re-organized here in August last, are probably in the hands of all our laborers; with the perusal of them the importance of the work has been reconsidered, and the steps already taken no doubt, re-approved.—Now then to the rescue; the shoulders to the wheel, and prove the sincerity of your love, for ye know the grace of our Lord Jesus Christ, that though he was rich yet for our sakes became poor that ye through his poverty might be rich. And herein I (St. Paul) give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward "of months ago."

For further encouragement we subjoin the following extracts from a stirring address delivered at the thirty-third Anniversary of the American H. M. Society at New York, taken from the Home Missionary for August 1849.

The Missionary, who is he?

A man called of God, and charged by heaven and earth, to take this great instrument, the Gospel, and go out into the great field, and under the pledge of divine co-operation, work for the universe.

In what estimation, shall we hold the cause of Missions? Of old, when God laid down the corner stone of this world, it is reported, that "the morning stars sang together, and all the sons of God shouted for joy." Were God employed at this moment, in putting down the foundations of another universe, in the unoccupied tracts of space beyond his throne, I do not believe that one solitary eye of heaven would be diverted by the operation. Why should it be? Here on earth, in this cause of missions, we have the working of these very attributes, in a far, far sublimer style. God himself being Judge, when he builds his new heaven and new earth, all the natural creation shall be remembered no more for ever.

O the cause of missions—'tis the noblest cause under heaven! Mr. President, dig my grave, and put me into it, ere I live to see the day when I hold a heart that beats not in sympathy with this most holy enterprise. Not a straw for the magnanimity of that man who sees nothing *great*, nothing *good*, nothing *bright*, in the cause of missions! That man bids adieu to all principle, abandons God and man, turns his back on the welfare of the universe, and shrinks himself into a poor, little worm, that loves to burrow into the bosom of the earth. The Lord have mercy upon him, and lift him from his deep interment, to the light and the air he was made to breathe, to work, and to rejoice in!

While the dignity of our great theme does not suffer by the limitation, how does thought spring up to send an augmenting thrill through the soul, as we contemplate its application to

Our own Country.

The Missions we review to-day, are Home Missions. No wonder home is so sweet; charity, the sweetest of all things, begins there. He who commanded—"Thou shalt love thy neighbor as thyself," has thus predicated our love to others upon the pre-existing justified standard, love of self. Mr. President, they are ours for whom you labor — our countrymen, our neighbors, our kindred! O, let us love to send these sweet charities of the Gospel through all these destitute abodes!

How extended, too, are our domestic missions in this day! Time was, when the population of the United States were shut up within half the space which spreads between the Atlantic and Alleghany. Doubtless the bold, adventurous hunter, who pressed his way through undisturbed forests to the summit of the range, and looked far eastward to the abodes of civilization, ofttimes imagined, "Hitherto ye may come, but certainly no farther." How has the history of our country outlived the fancies of the long

buried man! The great wave of the American population—it has swelled up to the summit of the Alleganies, and swept over the great valley to the Mississippi, and onward pushed its way to the Rocky Mountains, and unarrested still, it now flows down the long land slope to the ocean, and begins to press the shores of the Pacific. Mr. President, how many Englands shall one day be embosomed within the limits of our national territory? Think, sir, *seeds of nations* are planted all over our extensive missionary field. O let us spring to the thought! The harvest for intelligence, morality and salvation, which shall be gathered from this great heart of the earth in all future generations, may—*must* depend, and not a little, on the *missionary labor*, with which these seeds of sprouting nations are cultivated *in our day*. Let us ponder this solemn truth. The destinies of unborn nations—yea, of *families* of nations—are in our hands. Let us look well to our Home Missions, that we may do all in our power to shape these mighty, forthcoming elements for the glory of God and the salvation of man.

But, Mr. President, pre-eminently, the animating thought of this day I have yet to state. The American Home Missionary Society, in its operations has at length travelled out to the line where *Home and Foreign Missions work side by side on the same field.*

That population which is crowding out in such an unexampled manner to the shores of the Pacific, will be sure to carry with them christian principles and christian institutions. Some of them are ministers, more of them Christians. Already they have begun to plant churches, to build temples, to settle ministers, to preach the Gospel, and to sanctify the Sabbath. Our Christian brethren, the Methodists, the Baptists, the Episcopalians, the Presbyterians,* are all there. The American Home Missionary Society is there; the American Bible Society; the American Tract Society; the American Sunday School Union, and every other great and good institution, will soon be there. Thus you perceive, if the bone and sinew of our people are concentrating on the Pacific coast, there too christian principle and influence are fixing deep their foundations. Is there a mind in this assembly so ignorant of American enterprise, or of christian principle, as to imagine that there is a power on earth, which can shut up American piety—like American law—on American soil? You have seen some great blue wave of ocean, in its even majesty rolling in obliquely upon the main. No sooner, does it strike the land, than it breaks, and foams all along the shore, just as far as the eye can reach. So with this great wave of christian influence, which is rolling *westward*. It has struck the Pacific, and now spreads along to the south, and, California's gold to the contrary notwithstanding, its progress shall naver be arrested until it fringes the whole western coast of South America with the light of christian institu-

* And shall we not soon say, "and the Moravians."

tions. Nor is this all. If the wave of ocean stops at its natural boundary, the land; the wave of moral influence does not stop at the natural boundary of population, the sea. Oh no, Sir! Under every yard of canvass, with every stroke of the steamer, this benign influence shall sail away to the isles of the Pacific, and to the darker Pagan nations of the North. Nor shall it rest like the ship that floats it, upon the boundary line of these benighted kingdoms, but it shall insinuate itself into their very heart, by the life and language af the man of God; by the enterprise of men of all trades and occupations who shall push their way to the remotest corners of these tribes in search of business; by those christian missiles—tracts, books, and bibles — which shall make a part of every American cargo; by native curiosity and conscience from the interior, which shall carry back from the sea-board these insignia of our new and stirring religion.

Mr. President, that christian truth, which is traveling westward with our emigrant people shall cross the Pacific, land upon the eastern shores of Asia, and by multiplied channels move on westward through these dark nations, until, passing mountain and valley, river and sea, the day — the glorious day — shall come when it shall encounter that established line of missionary light which has so long been bearing down *eastward* upon these countries from the heart of Christendom. What a cordial relief, unfelt by the militant church in any prior year of its history, starts up at this prospect! Mr. President, the moment that dates a man's entrance into the kingdom of Jesus, dates also his largest, brightest hope for men. I need not to say that this is *the conversion of the world.* Hitherto there ever has been *labour* with this hope, *trouble* with this joy. The progress of the great work has been so slow and feeble, the hindrances looked so vast and impregnable, that while *faith* moves up promptly to the conversion of the world, *sight* cannot get around it *comfortably.* Stand at our missionary stations and look through the hundreds of millions of benighted Heathens who swarm through Siberia, China, Japan, Kamtskatka and Russian America. We shudder and seem to see no light beyond, and are tempted to cry out with the ancient unbeliver: "How can this great thing be?" "How shall all these dark countries be evangelized to God?" — Now, this year's operations of the American Home Missionary Society stands cannected with *the turning over of a new leaf* touching God's plan of converting the world. Do you see that great arm of Divine Truth, slowly but steadily moving down *eastward* upon the Pagan world? Do you not know that through every future year; that arm shall strengthen and brighten and move on eastward still, with augmenting momentum? On the other side of the world, have you not marked that the great wall of darkness, whose base extended from the Rocky Mountains to the shore of Western Asia, has been thrown down this very year; and that, from the heart of Christian America, *another* great arm of divine truth begins to move *westward* over this immense space upon the

central kingdom of the Heathen? Who does not know that this body of Christian light is also destined to be enlarged and improved through all time to come? Now, what is the language of all this, Mr. President? Why, sir! It looks as though the God of Heaven had *taken up the heart of the heathen world, and placed it precisely between the two jaws of the great vice of truth, and was now beginning to* SCREW IT UP, Sir,—TO SCREW IT UP, Sir. He seems to have been bearing down upon the bulwarks of the god of this world from the *East*, until every eye of the enemy is now directed to the *West*. And just now, it is, he comes upon his unguarded seat with a formidable force, and thus, PUTS THE ENEMY BETWEEN TWO FIRES!—O, Mr. President!—One additional ray of intelligence touching God's plan of operation to save the world. What a cheering relief, what a hearty thrill it sends through the most unbelieving soul of the Christian! God be praised! Such a joy denied to all past generations, is ours. Let us heartily welcome the providential revelation, and work with renewed vigor for its fulfilment. Let us earnestly supplicate God's blessing upon all agencies, foreign or domestic. Let us long for the day, when all our benighted perishing fellow men, scattered upon the face of the earth, shall be brought to Jesus. And that we may not come short of our full duty—while we give our prayers and contributions directly to the cause af *Foreign* Missions, let us bear in mind, that we co-operate in this cause—*if indirectly*, yet powerfully — by struggling to fill our beloved country with an ABLE CHRISTIAN MINISTRY.

III. MISSION TO AUSTRALIA.—The friends of the Brethren's Church are, probably, no strangers to the fact, that the establishment of a Mission among the scattered native population of this vast continent has been urged upon its ministering servants, from various quarters, and at various times, during the progress of the past fifteen years. The first application of the kind was made by Major Irwin, Commandant in the district of Swan River, or Western Australia; the second, on occasion of his first explanatory expedition to Australia, in the year 1837, by the present Governor of New Zealand, Sir George Grey; a third, proceeded from Capt. Hutt, on his assuming the Government of the same colony; and others, though less definite, followed in succession from New South Wales, South Australia, and Port Philip. In the year 1844, after much and prayerful consideration of the subject, it was again brought under the notice of the Elder's Conference of the Unity, by the Committee of the London Association; but the difficulties of the case, and the embarrassments of the period, were so serious and manifold, that the first-mentioned Board could not feel itself at liberty to engage in the work, without a special providential direction, which appeared at the time to be withheld. The circumstance just referred to, becoming however known to the congregation at Herrnhut, several young unmarried Brethren felt a powerful impulse to make the wretched condition of these poor outcasts of the great human family a subject of fervent

intercession, both individually and in fellowship. They formed themselves into a little Association, which met periodically for united prayer to the Lord, that He would, in His own time and way, make even these poor degraded Heathen partakers of the blessings of His Gospel; on which occasions, they cast in their mites towards a fund, to be appropriated to this purpose, and renewed their determination to stand ready for the promotion of the good work, by every means in their power. As they nearly all belonged to the humbler classes of society, and had little to give beyond what they earned by the labour of their hands, their fund could not increase very rapidly; nor could the majority of them expect to be called into active service even as Missionary artisans, in which capacity they were quite willing to serve.* But "their zeal provoked many;" their example was followed by other young Brethren in the neighboring settlement of Niesky; a deep interest on behalf of the aborigines of Australia was awakened and kept alive by their means; and, while the desire of their heart was doubtless accepted by Him, who regards the willing mind more than the able hand, their united and fervent supplications were assuredly heard and answered by the same gracious and merciful Lord, "who will have all men to be saved and come to the knowledge of the truth." That the influence of this spontaneous movement, begun and carried forward in a spirit very similar to that to which the origin of the Brethren's Missions 116 years ago may be traced, was sensibly and beneficially felt by the late Synod, cannot be doubted. Few circumstances, in all probability, contributed more directly to produce the almost unanimity of feeling wherewith that assembly resolved, in answer to the renewed appeal of the Committee of the London Association, that an attempt should at length be made, with the help and blessing of the Lord, to establish a Mission of the Brethren's Church among the natives of Australia. Towards the carrying out of this resolution, we have now the pleasure to inform our readers, that decisive steps have been taken by the Directing Board of our Church. Two young Brethren And. Fred. Chr. Toeger, of Niesky, a member of the Australian Association in that settlement, and Fred. W. Spieseke, of Gnadenberg, have been appointed to engage in this interesting but arduous enterprise, as Missionaries, or at least as Missionary pioneers—the colony of Port Philip being preliminarily assigned them as their sphere of labour. They have accepted the call with cheerfulness, and appear ready to encounter whatever of toil, and hardship, and privations may attend the performance of their alotted service. They are herewith earnestly commended, with the work they are about to undertake, to the remembrance and intercession of our Brethren and Christian friends.

* Of this little company, four Brethren have been already called to labour in the Missionary field, viz. Br. Warmoe, in Greenland, Br. Kandler, on the Mosquito-coast, and the Brethren Nauhaus and Hartman, at present in London, in Southern Africa.

IV. Northumberland Inlet.—We are happy to be able to state, that the attempt to bring a Missionary of the Brethren's Church into contact with rhe Esquimaux tribes inhabiting the Western shores of Davis Straits, will be repeated, if the Lord permits, in the course of the present summer. Br. S. Kleinschmidt, of New-Herrnhut, has been again directed by the Mission-board to hold himself in readiness to accompany Captain Parker of the "Truelove," to the district in question, in the event of the latter succeeding in his renewed effort to reach one of our two northern stations in Greenland. May the Lord prosper this attempt, if accordant with His holy will!

V. Cherokee Mission.—Our latest advices from this Mission are, very favorable. The laborers continue to enjoy good health and labour with success.

VI. Mission to East Florida. Br. Siewers had the joy to baptize the first Negro Convert at Woodstock-Mills.

VII. Mosquito Coast.—A letter just received from Br. Pfeiffer, dated Bluefields, April 23d. gives further intelligence of the successful progress of the Mission. After a visit to the town of St. Juan, and a satisfactory interview with Mr. Christie, the British Consul-General, Br. Pfeiffer had made arrangement for the holding of Divine Service regularly on the Lord's Day; in English, for the benefit of that portion of the population at Bluefields who understand our language, and in German, for the sake of the emigrants of that nation. A day-shool had been established, and likewise a Sunday-school, which was attended by from 70 to 80 children. One of the sisters of the young King, who was himself a pupil of Br. Lundberg, had cheerfully undertaken to assist as one of the monitors. The Passion-week and the Easter-festival had been kept in the usual solemn manner, and proved seasons of great blessing and spiritual refreshment. On the 17th of April, the first tree was felled, for the erection of the intended church and Mission-house, after a short service, in which the protecting care and help of the Lord was fervently supplicated by all present. The Missionary party continued to enjoy good health.

VIII. To Delinquents. We have been requested to call the attention of subscribers in arrears to the second article of the terms of Publication, found on the front cover; however, we hardly think it necessary; in our opinion the propriety of "Squaring off the old Score" will suggest itself with the idea of a new journal.

"Render to all their dues;"

"Owe no man anything but to love one another." Rom. 13. 7.8.

IX. Appointments and Changes.—1. Pursuant to a resolution of the late Prov. Synod, the brethren J. C. Jacobson and H. A. Shultz were chosen, and approved of by lot, members of the P. H. Conference for the next ensuing six years. The former, Br. Jacobson, has since been appointed by the U. A. C. president of that body.

2. To fill the vacancy occasioned by the resignation of Br. H.

Van Vleck, Br. G. F. Bahnson of Lancaster received and accepted a call as pastor to the congregation at Salem, N. C.

3. Br. Bahnson's place is filled by Br. R. W. Schweinitz of Graceham, and his place by

4. Br. A. A. Reinke of Bethlehem.

5. The inspectorship at Nazareth-Hall being vacant through Br. Jacobson's removal to Bethlehem, Br. L. Reichel pastor at Nazareth, accepted an apppointment as Inspector. His place is filled by

6. Br. W. Lennert of Lebanon, and again Br. Lennert's place by

7. Br. C. L. Thaeler.

8. Br. H. J. Titze has taken charge of the Theological Seminary, a vacancy having been occasioned by the death of Br. E. Rice the formor professor.

9. To the Inspectorship of the Female Seminary at Bethlehem, Br. S. Wolle, of Gnadenhuetten, Ohio, has been called.—His place is filled pro. tem. by

10. Br. C. Blech formerly of Salem, N. C.

11. The vacancy at Bethlehem, occasioned by Br. Schultz's appointment to the P. H. C. is filled by Br. H. Van Vleck's accepting the Pastoral Charge of this congregation.

12. Elders' Conference of the Unity. A vacancy having occurred in the presidency of the Provincial Board of the Congregations in North Carolina, U. S., by the retirement of Bishop Van Vleck, it has been supplied by the appointment of Bishop J. G. Herman, of the Mission-Department in this Conference.

13. The following Brethren have been called into the Missionary Service;—

a. Br. Samuel Brunner, tutor in a family at Villigst, to the service of the Mission in the Danish Islands.

b. Brn. Ch. Aug. Fr. Nauhaus and John H. Hartman, of Herrnhut, to that of the South Africa Mission. These Brethren reached London on the 27th of May, and expect to sail for Cape-Town about the 14th of June.

c. Br. Phil. Fred. Bubser, of Gnadenfrey, to that of the Mission in Labrador.

d. The Brn. And. Fred. Chr. Toeger, of Niesky, and Fred. Wm. Spieseke, of Gnadenberg, to make a commencement of a Mission in Australia.

14. On the 31st of May, Br. and Sr. W. H. Humberstone arrived in London from St. Kitt's, with their youngest child; an entire change of climate being pronounced necessary for the re-establishment of Sr. Humberstone's health.

X. Marriage.—On the 2nd of August, at Bignonia, Ohio, Br. George A. Weiss of the Mission on the Danish West Indies, to Sr. Hannah Blickensdoerfer of the Canal Dover Congregation.

XI. Obituary.—The following Brethren and Sisters have departed this life;

1st. At Salem, N. C. on the 7th of June 1849, Br. Samuel R. Huebner, in the 55th year of his age.

2nd. On the 2nd of July Br. Edward Rice, professor of the Theological Seminary at Bethlehem.

3rd. The widower Br. Gottl. Martin Schneider, Bishop of the Brethren's Church. He had served faithfully as Member of the Mission-Board in the Elder's Conference, from the Synod of 1818 to that of 1836, when he retired from active life, under the pressure of blindness and failing health. At the time of his departure, on the 23rd of March, he had completed his 84th year.

4th. At Herrnhut, on the 8th of April, the widow Sr. Mary Eliz. Lutzke, who had served for many years, with her late husband Br. J. Dan. Lutzke, in the Surinam Mission.

5th. In adding to the number of our departed fellow-servants the widower Br. James Heath, late of the Antigua Mission, (see pp. 93 of this volume), the Editor of P. A. would give utterannce to the feelings of deep sorrow, which the loss of so faithful and approved a Missionary cannot fail to excite, as well as of affectionate sympathy with the relatives and friends, who are mourning the early removal of himself and his dear two children. May the Lord comfort their hearts, and give them resignation to His wise and gracious will!

A brief notice of the Brethren and Sisters who have lost their lives by means of providential visitations having been recently published by the Mission-Board is here annexed.

"It cannot fail to call forth our fervent gratitude to the Lord, who mercifully protects his messengers on their travels by land and sea, when we reflect on the comparatively *small* number of fatal accidents which our Church has had to deplore, since the commencement of her Missionary labours among the Heathen, now 116 years ago. When we take into consideration that the number of Brethren and Sisters who have been successively employed in this service amounts to no fewer than 1,539, and that many of these have crossed the ocean more than once; and when we further call to mind the numberless perils to which they have been exposed, our hearts are filled with sensations of wonder, adoration, and praise. We would embrace this opportunity to enumerate those of our Missionaries whom the Lord, in His unsearchable counsel, has seen fit to remove from their earthly spheres of labour, in a manner similar to that in which our dear and lamented Brother James Heath, was, as we humbly trust, translated to the rest which 'remaineth for the people of God.'

"The following 16 Missionaries have lost their lives at sea:

1736. Br. Andrew Hickel; the widows Maria Franke and Judith Leupold, on their return from the Danish West Indies to Europe.

1740. Br. Albinus Theodore Feder, off Tortola, on his passage to the West Indies.

1742. Br. Daniel Schneider, on his return from Greenland to Europe.
1747. Br. Joseph Shaw, his wife Maria, and Br. J. M. Huber, on their voyage from N. America to the Dan. W. Indies.
1774. Br. Christopher Brasen and Br. Gottfried Lehman were drowned in an explanatory voyage on the coast of Labrador.
1776. Sr. Anna Rosina Michel, bound for the West Indies, was wrecked off the Shetland Isles.
1786. Br. Christian Heinze and Sr Konigseer, on their return from Greenland to Europe.
1798. Br. J. Christian Hodgson and his wife Anne Elizabeth, on their voyage from St. Kitt's to Barbadoes.
1817. Br. John Frederic Kranich, on his return from Greenland to Europe.

The following 14 Missionares have lost their lives at or near their respective stations:—

1743. Br. George Zeisberger was drowned in the Cottika, in Surinam.
1752. Seven Brethren, three Sisters, and a child were either shot or burnt with their dwelling, by a body of Indians, who attacked and destroyed the Mission-house at Gnadenhuetten, on the Mahony.
1752. Br. J. Christian Erhard was killed by the Esquimaux, while exploring the coast of Labrador.
1782. Br. Joseph Schebosh was shot by the murderers of our 96 Indian converts, near Gnadenhuetten, on the Muskingum, North America.
1800. Br. John Michael Reiman lost his way near Hopedale, in Labrador, during a violent snow-storm, and never returned.'

Occurrences like these are well calculated to stir us up to renewed faithfulness in our intercessions for those who are found willing to encounter all kinds of hardships, and to expose themselves to so many perils by land and sea, that they may win souls for Christ. Instead of murmuring at these mysterious dispensations of our Lord's unerring providence, we would rather join the Apostle in exclaiming, "How unsearchable are His judgements, and His ways past finding out!"(Rom. xi. 33).

The Editor would still draw attention to the fact, that the last fatal accident which befel any of our West Indian Missionaries occurred full 50 years ago, under circumstances very similar to those which have issued in the loss of our dear Brother, James Heath. The following record of this event, from the pen of the late secretary of the Society, Br. C. I La Trobe, may form, with the lines which the occasion suggested, no unsuitable conclusion of this mournful subject.

"In December, 1797, Br. J. C. Hodgson, Missionary in St. Kitt's being called to serve the Mission in Barbadoes, set sail

from Antigua, with his wife and a negro communicant of his former congregation, in the 'Adolphus' packet, Captain Dawson. As they did not arrive, it was reported, that the packet had been taken and carried into Curacao, from whence they were soon expected to return. But, after much inquiry, nothing being heard either of the vessel or any of the persons on board, from the time of their sailing up to this present date (May, 1799), and a violent storm having arisen the very day after their departure, it is more than probable, that both ship and company were lost at sea. Being on a visit at Beckenham Rectory, this subject was much impressed on my mind, and I wrote the following verses :—

"Servants of Jesus, rest in peace,
Though in a grave unknown,
To Him you lived—to Him you died,
And may His will be done!

Your souls into His arms are fled,
Though hid from us their flight;
We firm believe, they're wafted safe
Into the realms of light.

Come forth from tribulation great.
In robes of spotless hue,
They now behold the Lamb once slain,
In joys forever new.

And shall we mourn that there's no tomb
To house their mould'ring clay?
O, no,—the earth's the Lord's where'er
His saints their bodies lay.

And can the stateliest tombs of art,
Where kings and nobles sleep,
Vie with the grave for them prepar'd
Within the silent deep?

Or would we have them to recount
Long, lingering hours and days,
When sad disease, with gnawing pains,
Upon its victim preys?

Nay, better far, that swift and safe,
And after short alarms,
From off the boisterous main they sank
Into their Saviour's arms.

But hark! on distant shores the flock
Their teacher's absence mourn,
By sudden storms and raging waves
From their embraces torn.

No more thay hear the call, oft heard,
With power as from above,
To invite the guilty race of Ham
To taste the Saviour's love.

No more the tear of sympathy
They see steal down their cheek,
When souls awaken'd, came oppress'd,
Help and advice to seek.

Or when, with parent's tenderness,
They lead them gently on—
No more!—for now they're perfected,
And all their work is done.

Weep not, dear flock, in Jesus free
From sin and Satan's chain;
He took them hence, but you shall not
As orphans long remain.

See, as a trophy for the Lamb,
Seal of their ministry,
One of your number gladly join
The blessed company.

Angels rejoice to see him come
With saints to take his place;
A slave on earth, in heav'n a son,
And heir of God, through grace.

Meanwhile, in hope their bodies rest,
'Till Jesus bids them rise;
Then, when the seas give up their dead,
They'll mount above the skies. "C. I. L. T."

Erratum.—On page 149, in the sixth line from the bottom strike out "and," after contests.

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